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ELEMENTARY
GREEK PROSE COMPOSITION

WITH

EXERCISES BASED ON XENOPHON,
ANABASIS, B. I., Ch. i.-viii.

BY

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SECTION

- 1.
- 2.
- 3, 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.
- 11.
- 12.
- 13.
- 14.
- 15.
- 16.
- 17.
- 18.
- 19.
- 20, 21.
- 22.
- 23.
- 24.
- 25.
- 26, 27.
- 28.
- 29.

CONTENTS.

PART I.

SECTION.	PAGE.
1. The Article	1
2. Oratio Obliqua or Indirect Narration	4
3, 4. The Article (<i>Continued</i>)	8, 10
5. The Adjective—Attributive and Predicative Position...	11
6. Adjectives that take the Predicative Position	13
7. Concord	15
8. Apposition	17
9. Personal and Possessive Pronouns	19
10. Reflexives and <i>ἑαυτοῦ</i>	22
11. Demonstrative and Distributive Pronouns	24
12. The Indefinite <i>τις</i>	28
13. Interrogative Forms in Oratio Recta	30
14. The Genitive	32
15. Verbs that govern the Genitive	35
16. The Dative	38
17. The Accusative	41
18. Prepositions that govern one case only	44
19. Prepositions that govern Genitive and Accusative	48
20, 21. Prepositions that govern Genitive, Dative, and Accusative	52, 57
22. Relations of Time and Place	63
23. Comparative and Superlative	65
24. The Tenses	67
25. The Moods	71
26, 27. Passive and Middle Voices	73, 75
28. The Particle <i>ἄν</i>	77
29. Final and Object Clauses. Verbs of <i>Fearing</i>	79

SECTION.	PAGE.
30. The Conditional Sentence	81
31. <i>Ei</i> with Verbs of <i>Emotion</i>	84
32, 33. The Relative Pronoun	85, 88
34. Relative Adverbs. "Εως. Πρίν.....	91
35. Causal and Concessive Clauses	94
36. Expression of a Wish	96
37. The Indirect Question	98
38, 39. The Infinitive.....	100, 103
40, 41. The Participle	105, 107
42. Verbals in <i>τέλος</i>	110
43, 44. Oratio Obliqua	111, 114
45. Oratio Obliqua of the Conditional Sentence.....	116
46. Negatives. Uses of <i>μή</i>	117
47. Double Negatives. <i>ὅν μή</i> and <i>μή οὐ</i>	121
48. Miscellaneous	122
49. Greek Idiom in the use and meaning of Words.....	125
50. Order and Connection	127
51. The Particles	129
Exercises 51-56.....	136-139
Vocabulary	143

PART II.

EXERCISES BASED ON XENOPHON, ANABASIS, B. I., Ch. i.-viii.	167
--	-----

PAGE.
81
84
85, 88
91
94
96
98
100, 103
105, 107
110
111, 114
116
117
121
122
125
127
129
136-139
143

PART I.

GREEK SYNTAX.

om
or
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1
it n
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ELEMENTARY

GREEK PROSE COMPOSITION.

§ 1.—THE ARTICLE.

1. There is no word in Greek for *a* or *an*; it is simply omitted. A *woman* is γυνή. But when a *particular* person or thing is meant, though not named, *a* or *an* (Lat. *quidam*, *a certain*), is expressed by the indefinite τις: as,

A certain man came,
ἄνθρωπός τις ἦλθεν.

NOTE.—The indefinite τις usually follows the word to which it refers, and must be distinguished from the interrogative τίς, *who*, which is nearly always the first word in the sentence: as, τίς εἶ; *who are you?*

2. *A* or *an*, denoting a class, is expressed by ὁ, ἡ, τό (the definite article): as,

An ox is a very useful animal, τὸ σῶον = *animal.*
ὁ βοῦς ζῶον ἐστὶ χρησιμώτατον. *χρησιμὸς, ἡ, οὐ:*
useful, serviceable

3. The distributive *a* or *an* (*each, per*) is expressed by the genitive of ὁ, ἡ, τό, or by κατὰ with the accusative—either construction with or without ἕκαστος: as,

He used to receive a drachma a day (i.e. *each day*),
δραχμὴν ἐλάμβανε τῆς ἡμέρας (or τῆς ἡμέρας ἑκάστης).

Three half-darics a man, τρία ἡμιδρακεῖα κατ' ἄνδρα.

[1]
λαμβάνω: *to receive, take, acquire.*

ἡ δραχμή: *drachma*

4. The article *the* in Greek is *ὁ, ἡ, τό*. It marks objects, whether *classes* or *individuals*, as known and definite. As the English *the* is but a weaker form of *that*, the French *le (the)* of the Latin *ille*, so the Attic article *ὁ, ἡ, τό*, is a weakened demonstrative, and had in older Greek the power of *this, that* : as,

This girl I will not release, τὴν ἐγὼ οὐ λύσω.

This thy courage will destroy thee, φθίσει σε τὸ σὸν μένος.

The occasional demonstrative force in Attic is a survival of the older usage. (See § 4, 3.)

5. Only rules of the most general character can be laid down for the use of the article in Greek. A good working rule is : *Use the Greek article where the definite article is used in English* : as,

πληρώω : *to fill, man (of a ship)*

The men manned all the ships,
οἱ ἄνδρες τὰς ναῦς ἀπάσας ἐπλήρωσαν.

6. Greek uses the article where it is omitted in English, in the following cases : with (a) class names ; (b) abstract nouns ; and (c) names of material : as,

θνητός, ἡ, ον = *mortal*

Man is mortal, ὁ ἄνθρωπός ἐστι θνητός.

Virtue is beautiful, ἡ ἀρετὴ ἐστὶ καλή.

*Iron is more valuable than gold, ὁ σίδηρος = *iron**
ὁ σίδηρος τιμιώτερός ἐστιν ἢ ὁ χρυσός.

7. *Proper names*, from their very nature, do not need the article. It is regularly omitted when a name is *first* introduced in the narrative. It *may* be used when the name has already been mentioned, or when it is a well-known name, even though not mentioned before : as,

Socrates said, Σωκράτης ἔφη.

Socrates (the celebrated) said, ὁ Σωκράτης ἔφη.

παχὺς, παχὺς, παχὺς : *thick, large, stout.*

οἱ παχεῖς : *the men of substance, the wealthy.*

THE ARTICLE.

3

But the article is not prefixed to a proper name followed by an appositive or a descriptive epithet with the article : as,

Socrates the philosopher, Σωκράτης ὁ φιλόσοφος.

Names of places stand generally between the article and words like *river, mount ain, etc.* : as,

The river Euphrates, ὁ Εὐφράτης ποταμός.

The island of Delos, ἡ Δῆλος νῆσος. ἡ νῆσος : island.

In phrases like *To Pharsalus in Thessaly, τῆς Θεσσαλίας ἐπὶ Φάρσαλον*, the article is used with the name of the country (which generally precedes) ; the name of the place is without it.

8. The subject takes the article, the predicate does not : as,

The day became night, νύξ ἐγένετο ἡ ἡμέρα.

Adjectives as well as nouns follow this rule—even the superlative, to which the article is an indispensable adjunct in English : as, ἡ κίνησις, εὖς : *movement, motion.*
For this proved to be quite the greatest movement in the Greek world (literally, for the Greeks),

κίνησις γὰρ αὕτη μεγίστη δὴ τοῖς Ἕλλησιν ἐγένετο.

μεγὰς, μέγας, μέγιστος : *great.*

9. When the subject and predicate are *co-extensive* and convertible terms, the article may be used with the predicate : as,

The rich bore the name of the horse-breeders,

οἱ ἵπποβόται ἐκαλοῦντο οἱ παχεῖς.

10. A demonstrative or possessive adjective used with a noun, regularly takes the article in Greek : as,

This man was speaking to our mother,

οὗτος ὁ ἀνὴρ ἔλεγε τῇ ἡμετέρᾳ μητρὶ.

You took my shield, not yours,

ἔλαβες τὴν ἐμὴν ἀσπίδα, οὐ τὴν σὴν.

ὁ ἵπποβοτῆς, ου : *a feeder or keeper of horses.*

ὁ γονεὺς, εὼς. *father, ancestor.*

οἱ γονεῖς: *parents*

στέργω: *to love.*

4

ELEMENTARY GREEK PROSE COMPOSITION.

But the possessive pronoun is omitted when the owner is obvious: as,

τὸ τέκνον: *a child, an offspring*

Parents love their children, οἱ γονεῖς στέργουσι τὰ τέκνα.

NOTE.—The different ways of expressing ownership, in ascending order of strength, are as follows:

You took your shield,

(1) ἔλαβες τὴν ἀσπίδα.

(2) ἔλαβές σου τὴν ἀσπίδα or τὴν ἀσπίδα σου.

(3) ἔλαβες τὴν σὴν ἀσπίδα.

(4) ἔλαβες τὴν ἑαυτοῦ ἀσπίδα.

EXERCISE 1.

1. The general is leading his soldiers against the enemy.
2. Of the seven sages, Solon was the wisest.
3. Each of you shall have a daric a month.
4. Darius sends for Cyrus; Cyrus therefore goes up.
5. Mount Pelion was placed by the giants upon Olympus.
6. Gold is more precious than silver.
7. Amusement is for the sake of rest.
8. The good and the bad must die.
9. Cyrus leaped down from his chariot and put on his breast-plate.
10. You will hurt your head.
11. Horses are handsomer than mules.
12. Thucydides of Athens composed the history of the war.
13. He saw the general and his army at Ephesus in Ionia.
14. Death is the best remedy for trouble (*gen. pl.*)

§ 2.—ORATIO OBLIQUA OR INDIRECT NARRATION.

1. An assertion dependent upon a verb of *saying* or *thinking* is said to be in *oratio obliqua* or *indirect narration*. Thus: *He is writing*, is *oratio recta* or *direct narration*; but, *I say*

that he is writing, or, I think that he is writing, is oratio obliqua, or indirect narration.

2. Verbs of *thinking* are followed in *oratio obliqua* by the infinitive: as,

He thought that we were not present,
ἐνόμισεν ἡμᾶς οὐ παρῆναι.

NOTE.—The negative before the infinitive, after verbs of *thinking*, is οὐ (rarely μή).

Verbs of *saying* are followed either by the noun-clause introduced by *that* (ὅτι, ὥς)—the common English form—or by the accusative and infinitive—the common form in Latin. The negative is οὐ.

3. Some verbs of *saying* prefer the infinitive, others prefer ὅτι or ὥς. Thus:

Φημί regularly takes the infinitive: as,

He says that we will write, φησὶ ἡμᾶς γράψειν.

Λέγω, *I say*, and εἶπον, *I said*, take ὅτι or ὥς.

[For examples, see below.]

4. After the present, future, and perfect (*primary* tenses) the mood and tense of *oratio recta* follow ὅτι and ὥς without change in *oratio obliqua*: as,

We shall beat the Athenians, κρατήσομεν τῶν Ἀθηναίων.

They say that they shall beat the Athenians,
λέγουσιν ὅτι κρατήσουσι τῶν Ἀθηναίων.

After the imperfect, aorist, and pluperfect (*secondary* or *historic* tenses) the mood and tense of *oratio recta* may remain unchanged. This is called *graphic sequence*. But, more com-

monly, while the tense remains unchanged, the *mood* becomes optative. This is called *historic sequence* : as,

They said that they would beat the Athenians,
 εἶπον ὅτι κρατήσουεν (or κρατήσουσι) τῶν Ἀθηναίων.

5. If the infinitive is used with a verb of *saying*, the following rules must be observed :

- (1) The subject of the infinitive, if different from that of the main verb, is in the accusative : as,

He says that the men are going away,
 φησὶ τοὺς ἄνδρας ἀπέρχεσθαι.

- (2) A pronoun referring to the subject of the main verb is omitted, unless the pronoun is used for emphasis. But the pronoun, when used before the infinitive for emphasis, is in the nominative : as,

He said he did it, ἔφη ποιῆσαι.

He says that it is not HE but the other who is general,
 οὐ φησιν αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν.

- (3) An adjective or noun, used to modify the infinitive, is attracted into the case of the word to which it refers : as,

You think that you are wise, νομίζεις εἶναι σοφός.

6. After ὅτι and ὥς the imperfect and pluperfect of *oratio recta* remain unchanged in *oratio obliqua* ; but, if the infinitive is used, the imperfect and pluperfect are represented respectively by the present and perfect infinitive in *oratio obliqua* : as,

He said that they accused him rightly,
 ἔλεξεν ὅτι ὀρθῶς ἠτιῶντο, or ἔφη αὐτοὺς ὀρθῶς αἰτιάσθαι.

7. The tense of a *that* clause in English oblique is changed after a past tense. Thus : *The man is going away* becomes in

past oblique, *He said that the man WAS going away.* *They will write* becomes, *He said that they WOULD write.* There is no such change of tense in Greek oblique. Thus: *He said that the man was going away* is εἶπεν ὅτι ὁ ἀνὴρ ἀπέρχοιτο, or ἔφη τὸν ἄνδρα ἀπέρχεσθαι. *He said that they would write* is εἶπεν ὅτι γράψοιεν, or ἔφη αὐτοὺς γράψειν. Hence, in turning English oblique into Greek, the important rule is this: *Find first the tense of the English direct; the tense of the English direct is the tense of the Greek oblique.* Thus: *He said that the woman would die*, ἔφη τὴν γυναῖκα ἀποθανεῖσθαι [direct = ἡ γυνὴ ἀποθάνειται, *the woman will die*]. *He said that he was at a loss*, εἶπεν ὅτι ἀποροίη [direct = ἀπορῶ, *I am at a loss*].

EXERCISE 2.

[In doing the following exercise it will be safest to find first the tense of the English *oratio recta*, as the tense of the English *oratio recta* is the tense of the Greek *oratio obliqua*.]

1. I assert that the just man is happy. 2. He says that the general is present. 3. They said that he saw everything. 4. Cyrus told his soldiers that their march would be to Babylon. 5. He told them openly that the city had already been fortified. 6. He said that there was nothing more unjust than rumour. 7. She says that she herself is Justice. 8. He said that justice was wisdom. 9. There came a messenger saying that Elateia had been captured. 10. He said that he had conquered all his enemies. 11. Alexander used to assert that he was the son of Zeus. 12. Kleon declared that he himself was not general, but that Nikias was. 13. He thought that he would see the king and his generals at Ephesus in Ionia.

§ 3.—THE ARTICLE (*Continued*).

1. The article with a participle refers to a definite person or to a class, and is equivalent to *he who, any one who*, with a finite verb : as,

He who does, ὁ πράττων.

Any one who wishes, ὁ βουλόμενος.

2. The article is used with cardinal numbers to mark a whole approximately, or the parts of a whole : as,

There died about ten thousand, ἀπέθανον ἄμφι τοὺς μυρίους.

Of the companies three were absent, ἀπῆσαν τῶν λόχων οἱ τρεῖς.

3. *My father and my friend's*, is, ὁ ἐμὸς πατὴρ καὶ ὁ τοῦ φίλου.

4. To express, *He has a very beautiful head*, the Greeks said, *He has the head very beautiful*, καλλίστην ἔχει τὴν κεφαλὴν.

5. Nouns are formed by means of the article with

- (1) Adjectives and participles : as,

The people, οἱ πολλοί.

A chance comer, ὁ τυχών.

- (2) Adverbs : as,

The ancients, οἱ πάλαι.

Affairs here, τὰ ἐνθάδε.

- (3) A preposition and case : as,

The Government, οἱ ἐπὶ τῶν πραγμάτων.

Plato and his school, οἱ ἄμφι Πλάτωνα.

- (4) Dependent genitives : as,

The dispensations of fortune, τὰ τῆς τύχης.

The remark of Themistocles, τὸ τοῦ Θεμιστοκλέους.

(5) A word or whole sentence : as,

The word "I," τὸ ἐγώ.

The adage "Know thyself" is useful everywhere.

τὸ γινῶθαι σαυτὸν πανταχοῦ ἔστι χρήσιμον.

(6) Infinitives : as,

Hatred, τὸ μισεῖν (τοῦ μισεῖν, etc.).

6. In combinations like, *The father's house*, a governed genitive may take the following positions :

(1) ἡ τοῦ πατρὸς οἰκία.

(3) ἡ οἰκία τοῦ πατρός.

(2) ἡ οἰκία ἡ τοῦ πατρός.

(4) τοῦ πατρὸς ἡ οἰκία.

But a *partitive* genitive is usually found in one of the last two of these positions : as,

The best of the citizens,

οἱ βέλτιστοι τῶν πολιτῶν, or τῶν πολιτῶν οἱ βέλτιστοι.

EXERCISE 3.

1. The toil of one who seeks, finds everything. 2. The state furnished two hundred of all the triremes. 3. There were about eighty companies of the hoplites present in the battle. 4. The children of the general and those of the judge were educated with us. 5. He who labours most and serves the commonwealth best, is held worthy of the greatest rewards. 6. We all have a mortal body. 7. The ancients esteemed Plato and his school very highly. 8. The rhinoceros has a very strong hide. 9. The nightingale has an exquisitely sweet voice. 10. To the free, shame for their disasters is the strongest incentive. 11. The multitude terrify the government and greatly disturb affairs here. 12. The messengers said that the general would soon reach Pergamos in Mysia. 13. The remark of Sophocles, that discretion is something beautiful, is worthy of all praise.

§ 4.—THE ARTICLE (*Continued*).

1. The following elliptical phrases are formed with the article :

The right hand, ἡ δεξιὰ (sc. χεῖρ).

The son of Cyrus, ὁ Κύρου (sc. υἱός).

Public affairs, τὰ τῆς πόλεως (sc. πράγματα).

The country of Philip, ἡ τοῦ Φιλίππου (sc. γῆ).

The quickest way, τὴν ταχίστην (sc. ὁδόν).

2. The article is omitted—especially after a preposition—with :

(1) The names of familiar objects : as,

To the town, to the citadel, to the camp,

ἐς πόλιν, ἐς ἀκρόπολιν, ἐς στρατόπεδον.

From the beginning, ἐξ ἀρχῆς.

To the tent, ἐπὶ σκηνήν.

Wealth is for the use of the body, the body for that of the soul,

πλοῦτος σώματος ἕνεκά ἐστι, σῶμα ψυχῆς.

(2) Names of relationship (*father, mother, son, brother, etc.*) : as,

You will be fighting for your wives and your children,

μαχεῖσθε ὑπὲρ γυναικῶν τε καὶ παίδων.

(3) Βασιλεύς, when referring to the king of Persia : as,

He went up to the great king, ὡς βασιλέα ἀνέβη.

3. The original demonstrative force of the article survives in ὁ μὲν—ὁ δέ, *the one—the other* (inflected throughout : as, οἱ μὲν—οἱ δέ, *some—others* ; τὸ μὲν—τὸ δέ, *partly—partly*), in τὸν καὶ τόν, τὸ καὶ τό, *this and that* ; in πρὸ τοῦ or προτοῦ (= *before this*), *formerly* ; and in ἐν τοῖς πρώτοις or πρώτῃ (= *among those first*), *first of all*.

NOTE.—ὁ δέ is used for *and he*, even when ὁ μὲν does not precede; but, if καί is used for *and*, the relative is used instead of the article: thus,

He called in Athenians and they came,
 Ἀθηναίους ἐπηγάγετο. οἱ δὲ ἦλθον. But,
No one opposed and so he acted as guide,
 οὐδεὶς ἀντέλεγε καὶ ὃς ἡγείτο.

EXERCISE 4.

1. Some fled but others remained. 2. Some he praised but others he punished. 3. Some must be fortunate, others unfortunate. 4. One man gains nothing, another gains much. 5. He did this and that and not the other. 6. The Athenians were the first who laid aside their swords. 7. A wolf was pursuing a lamb and it fled for refuge into a temple. 8. Homer in his catalogue mentioned the largest and the smallest of the ships. 9. And he, riding at full speed, flees from his pursuers. 10. About sunset the general led back his men by the quickest way to the camp; and they went to their tents. 11. The Greeks besieged Ephesus in Ionia by (κατὰ and acc.) sea and land. 12. The Thracians crossed the river Strymon and plundered Philip's territory. 13. Messengers reported that the enemy's fleet had reached the promontory of Sunium, and was advancing towards the city. 14. You will fight for the land in which you were born and the homes in which you were bred.

§ 5.—THE ADJECTIVE.

1. Adjectives are either attributive or predicative. An *attributive* adjective forms one notion with the noun: as,

The good man, ὁ ἀγαθὸς ἀνὴρ.

A *predicative* adjective is one used as a predicate or as part of a predicate : as,

The man is good, ὁ ἀνὴρ (ἐστίν) ἀγαθός.

The man is called good, ὁ ἀνὴρ καλεῖται ἀγαθός.

The *attributive* adjective is preceded by the article and stands between the article and the noun or, more rarely, after the noun with the article repeated : as,

The good man, { (1) ὁ ἀγαθὸς ἀνὴρ.
(2) ὁ ἀνὴρ ὁ ἀγαθός.

The *predicative* adjective never has the article. It stands either before the article or after the noun : as,

The man is good, { (1) ἀγαθὸς ὁ ἀνὴρ.
(2) ὁ ἀνὴρ ἀγαθός.

2. Any word or phrase may be used with the article as an attribute : as,

The intervening time, ὁ μεταξὺ χρόνος.

The famous Pericles, ὁ πᾶνν Περικλῆς.

He was put to death by the authorities at Sparta,
διεφθάρη ὑπὸ τῶν ἐν Λακεδαιμόνι τελῶν.

The wall along the river,
τὸ τεῖχος τὸ παρὰ τὸν ποταμόν.

3. Two or more attributes may follow one article without connectives : as,

To the other Greek states, ἐς τὰς ἄλλας Ἑλληνικὰς πόλεις.

But the article may be used with each of two or more attributes : as,

The ancient Attic speech, ἡ Ἀττικὴ ἡ παλαιὰ φωνή.

NOTE.—Possessive adjectives, or genitives of reflexive or demonstrative pronouns used instead of possessive adjectives, take the article and the *attributive* position : as,

My friend, ὁ ἐμὸς φίλος, or ὁ φίλος ὁ ἐμὸς.

My own sword, τὸ ἐμαντοῦ ξίφος.

This (or that) man's son, ὁ τούτου (or ἐκείνου) υἱός.

But the genitive of a *personal* pronoun used instead of a possessive, takes the *predicative* position : as,

My house, ἡ οἰκία μου, or—if other words precede—
μου ἡ οἰκία.

His father, ὁ πατὴρ αὐτοῦ (or αὐτοῦ ὁ πατήρ).

EXERCISE 5.

1. The wise man delights in painless pleasures. 2. The herald cried with a loud voice that the famous Pericles was present. 3. They dismantled the new wall beside the river. 4. He spent the intervening time in momentary pleasures. 5. Of pleasures some are good, others bad. 6. The king deceived the infatuated Olynthians with false words. 7. The Greeks were twice rescued from the greatest dangers. 8. My friend saw his slave in the city. 9. He ordered the soldiers to pile their arms around his tent. 10. The general declared that he was going against the enemy immediately. 11. He saw the stranger from Delos on the streets of the city. 12. He said that the good citizen did not seek excessive liberty.

§ 6.—THE ADJECTIVE (*Continued*).

1. The predicative position is taken by :

(1) Adjectives of *position*, when one part of a thing is to be distinguished from another : as,

The middle of the market-place, μέση ἡ ἀγορά.

The end of the island, ἐσχάτη ἡ νῆσος.

On tiptoe, ἄκροις τοῖς ποσίν (= the ends of the feet).

But such adjectives take the *attributive* position, when one thing is to be distinguished from another : as,

The middle market-place, ἡ μέση ἀγορά.

The last island, ἡ ἐσχάτη νῆσος.

The perfect citizen, ὁ ἄκρος πολίτης.

- (2) Ἐκάτερος, *each of two* ; ἄμφω and ἀμφοτέρως, *both* ; πᾶς, *all* ; and ὅλος, *whole* : as,

In each of the two cities, ἐν ἐκατέρᾳ τῇ πόλει.

Both hands, ἄμφω τῷ χεῖρει.

Both ears, ἀμφοτέρα τὰ ὦτα.

All the state, πᾶσα ἡ πόλις, or ἡ πόλις πᾶσα.

(But, *The state as a whole, ἡ πᾶσα πόλις.*

Every state, πᾶσα πόλις.)

The whole race, ὅλον τὸ γένος.

(But, *A whole race, ὅλον γένος.)*

2. The following idiomatic uses of the predicative adjective should be carefully noticed :

The man, if he is patriotic, will benefit his country,

ὁ ἀνὴρ φιλόπατρις τὴν πόλιν ὠφελίσει.

The witness I produce is a competent one,

ἱκανὸν παρέχομαι τὸν μάρτυρα.

The reproach you have uttered does me honour,

καλὸν μοι τὸ ὄνειδος ὠνείδισας.

EXERCISE 6.

1. The king, having the Greeks in the centre of his empire, thought he had conquered them. 2. The maiden's eyes are very beautiful. 3. The stone that is here is soft. 4. The

island of Delos was in the middle of the Ægean Sea. 5. They lowered the beam by loosening the chains. 6. This was the greatest disaster during the whole of the war. 7. Every day they raised the walls higher. 8. He was delighted with the soldiers because they had fought bravely at Marathon. 9. The words which the soothsayer speaks are false. 10. At day-break each general led his own column against the village. 11. The fugitives reported that the enemy had already taken Thebes and were advancing against Athens. 12. The men of former times delighted in philosophy. 13. Excessive liberty violates the maxim, "Nothing in excess."

§ 7.—CONCORD.

1. A neuter plural takes a singular verb : as,

Provisions failed, τὰ ἐπιτήδεια ἐπέλειπεν.

But the plural is used with neuter nouns denoting persons, or when the idea of plurality is to be strongly marked : as,

The magistrates put him to death, τὰ τέλη αὐτὸν ἀπέκτειναν.

Many tracks were visible, φανερά ἦσαν ἵχνη πολλά.

2. A collective noun may take a plural verb : as,

The majority voted for war,

τὸ πλῆθος ἐψηφίσαντο πολεμεῖν.

The army secured food by slaughtering their horses,

τὸ στράτευμα ἐπορίζετο σῖτον, κόπτοντες τοὺς ἵππους.

3. A plural verb may follow a nominative dual : as,

They both looked at each other and laughed,

ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλους.

4. A verb with several subjects is generally plural, but it may agree with the nearest subject or with the most prominent and be understood with the rest : as,

Aristeus and Kleon were generals,
 ἑστρατήγει Ἀριστεὺς καὶ Κλέων.

If the subjects differ in *person*, the verb takes the first person in preference to the second, and the second in preference to the third : as,

You and I agree, συμφωνοῦμεν ἐγὼ καὶ ὑμεῖς.

5. A predicative adjective referring to several subjects is in the plural—neuter plural, if they are the names of things ; but, if they are the names of persons, the masculine is preferred to the feminine, and the feminine to the neuter : as,

Love, envy, and fear are opposed to each other,
 ὁ ἔρως καὶ ὁ φθόνος καὶ ὁ φόβος ἐναντία ἐστίν.

The husband and wife are good,
 ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοὶ εἰσιν.

But the predicative adjective may always agree with the nearest subject, or with the most prominent : as,

Sedition and war are the cause of our troubles,
 ἡ στάσις καὶ ὁ πόλεμος αἰτιὸς ἐστι τῶν κακῶν.

6. A predicative adjective is often used in the neuter singular as a noun : as,

Truth is a beautiful thing, ἡ ἀλήθεια καλὸν ἐστίν.

7. Πολὺς, *much*, ἥμις, *half*, and *superlatives* take the gender of a following genitive : as,

The greater part of the island, ἡ πολλὴ τῆς νήσου.

The half of the gold, ὁ ἥμις τοῦ χρυσοῦ.

The bravest of the Greeks, οἱ ἄριστοι τῶν Ἑλλήνων.

EXERCISE 7.

1. Our wives and children are to blame. 2. Honourable actions delight the soul. 3. The larger part of mankind do not believe that this is true. 4. Stones, bricks and beams thrown together without order are utterly useless. 5. He wept when he saw his mother and his brother prisoners. 6. A friend is the most valuable of all possessions. 7. Half of the army had already crossed the river Halys. 8. Many oracles were reported during the whole war. 9. All the nations of Asia sent soldiers to the army of the great king. 10. Demosthenes and the other orators gave this advice to the assembly. 11. The fleet weighed anchor from the island and sailed to Miletus. 12. Peace and war are both advantageous to a country. 13. Both you and he have suffered injustice at the hands of the magistrates.

§ 8.—APPOSITION.

1. An appositive agrees in case with the noun to which it is annexed. The English *as* before an appositive may be expressed by ὥς, but is usually not translated: as,

I produce my friends as witnesses,
παρέχω τοὺς φίλους (ὥς) μάρτυρας.

2. An appositive usually has the article; but when joined with a participle becomes a predicate and drops the article: as,

The Getæ, the remotest of the barbarians,
οἱ Γέται, οἱ ἔσχατοι (οἱ ὄντες ἔσχατοι) τῶν βαρβάρων.

3. A word may stand in apposition with the genitive

implied in a possessive adjective or in an adjective derived from a proper noun : as,

Retire to your own cities,

ἀναχωρήσατε εἰς τὰς ὑμετέρας αὐτῶν πόλεις.

I am a citizen of Athens, the greatest of all states,

εἰμὶ Ἀθηναῖος πόλεως τῆς μεγίστης.

4. Ἄλλος, *other*, and ἕκαστος, *each*, are used distributively in the singular in apposition with a noun in the plural. The verb is usually plural, but may be singular, especially if the verb follows the distributive : as,

These men say, one one thing, another another,

οὗτοι ἄλλος ἄλλο λέγει.

These each received ten drachmas,

οἷδε ἐδέχοντο ἕκαστος δέκα δραχμαίς.

5. A noun may stand in apposition with a neuter pronoun : as,

This particular virtue, prudence,

τοῦτό γε αὐτό, ἡ εὐβουλία.

6. Ἀνὴρ is used as a term of respect in apposition with titles and the names of nations and occupations : as,

O judges, ὦ ἄνδρες δικασταί.

A prophet, ἀνὴρ μάντις.

He first sends to Athens a Spartan, Melesippus,
πρῶτον ἀποστέλλει εἰς τὰς Ἀθήνας Μελήσιππον, ἄνδρα
Σπαρτιάτην.

EXERCISE 8.

1. Alexander, the son of Philip, defeated king Darius at the river Granicus. 2. Some of the houses had fallen ; others still remained. 3. He said that they would have their own again. 4. Every year the government of Lesbos sent to

Athens as tribute eighty talents. 5. Socrates the philosopher was highly esteemed because of this very virtue, justice. 6. He said that a shepherd living on Mount Pelion had seen them robbing the temple. 7. Herodotus says that Tomyris, the queen of the Massagetae, cut off the head of Cyrus. 8. Consider that you are a citizen of Argos, the oldest city in Greece. 9. You drove out the man who had saved your country, barbarians that you are. 10. Remember, soldiers, that Sparta cannot retreat from the field. 11. He held that courage was the greatest of all the virtues. 12. The armies have all been disbanded and dismissed, one to one state, another to another.

§ 9.—PERSONAL AND POSSESSIVE PRONOUNS.

1. The nominative of the personal pronoun is used with a verb only for emphasis or in antithesis : as,

You also shall see him,

καὶ σὺ ὄψει αὐτόν.

I mocked but you praised,

ἐγὼ μὲν κατεγέλασα, σὺ δὲ ἐπῆνεσας.

2. Ἐμοῦ, ἐμοί, ἐμέ are more emphatic than the shorter forms (μοῦ, μοί, μέ), and are the forms generally used after a preposition : as,

He will stay at my house, μενῇ παρ' ἐμοί.

3. There is no personal pronoun of the third person in Greek. Its place is supplied

(1) In the nominative, by the demonstratives (including ὁ μὲν—ὁ δέ, *the one—the other*) ; see § 11 : as,

They allowed their enemies to live and shall we kill them?

ἐκείνοι μὲν τοὺς πολεμίους εἶων ζῆν, ἡμεῖς δὲ ἀποκτενοῦμεν.

- (2) In the oblique cases, by the oblique cases of αὐτός: as,

They killed both him and her,

ἀπέκτειναν αὐτόν τε καὶ αὐτήν.

A few of them fell in the battle,

ἀπέθανον ἐν τῇ μάχῃ αὐτῶν ὀλίγοι τινές.

4. A possessive pronoun is generally preceded by the article: as,

My friend has arrived, ὁ ἐμὸς φίλος ἀφίκεται.

But, A friend of mine, ἐμὸς φίλος.

5. The genitive of the personal pronoun may be used instead of the possessive, but takes the predicative position: as,

Your father is present, ὁ πατήρ σου πάρεστιν.

6. Except the reflexive σφέτερος, *their* (which always refers to the subject of the sentence), there is no possessive of the third person in Greek. *His, her, its, their*—unless referring to the subject of the sentence—are expressed by the genitive of αὐτός: as,

They cut off his hand,

ἀπέταμον τὴν χεῖρα αὐτοῦ.

He will destroy all their cities,

διαφθερεῖ πάσας τὰς πόλεις αὐτῶν.

- But *his, her, its*, referring to the subject of the sentence, are respectively αὐτοῦ, αὐτῆς, αὐτοῦ, and *their* is αὐτῶν, σφέτερος or σφῶν: as,

Each one was leaving his country,

ἕκαστος ἀπέλειπε τὴν αὐτοῦ πόλιν.

Parents love their children,

οἱ γονεῖς φιλοῦσι τὰ αὐτῶν τέκνα.

They said that they had found their slave,
 ἔφασαν εὐρηκέναι τὸν σφέτερον δοῦλον (οἱ σφῶν τὸν
 δοῦλον).

7. *My own, your own* (sing.), *his own* and *their own* are respectively ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, and ἑαυτῶν ; but *own* after *our, your* (plural), *their* (σφέτερος), is αὐτῶν, standing in apposition with the genitive implied in the possessive : as,

Your own affairs,
 τὰ σεαυτοῦ πράγματα.

We do not speak of our own achievements,
 τὰ ἡμέτερα αὐτῶν ἔργα οὐ λέγομεν.

8. So too, any noun may follow ἡμέτερος and ὑμέτερος, in apposition with the genitive implied in the possessive : as,

The art of you sophists is wonderful,
 ἡ ὑμετέρα τῶν σοφιστῶν τέχνη θαυμαστή ἐστιν.

EXERCISE 9.

1. You deserted the city, not I. 2. He feasted, but I slept.
 3. Medon was sent by me as a messenger to the council.
 4. He killed his wife with his own hand. 5. They asked me
 to go with him, but I refused. 6. We must not injure our
 own countrymen. 7. He asserted that he was your friend,
 but your brother denied it. 8. I suspected my slave of the
 theft, but not the stranger. 9. They hoped that all their ships
 had been saved. 10. The property of you citizens will be
 surrendered to the enemy. 11. A friend of mine saw him
 and asked him about the matter. 12. He thought that he
 could see nothing dearer than his native country.

§ 10.—REFLEXIVES AND ΑΥΤΟΣ.

1. Reflexives of the third person are of two kinds, direct and indirect. A *direct* reflexive is one that refers to the subject of its own clause: as,

They say that all men love their own,
λέγουσιν ὅτι πάντες ἀγαπῶσι τὰ ἑαυτῶν.

An *indirect* reflexive is one that refers to the subject of the main clause: as,

Tyrants think that the citizens are their servants,
οἱ τύραννοι νομίζουνσι τοὺς πολίτας ὑπηρετεῖν ἑαυτοῖς.

NOTE.—Ἐαυτοῦ is used as both a direct and an indirect reflexive.

2. Besides ἑαυτοῦ, the following pronouns are used as indirect reflexives:

(1) Οἱ, σφεῖς, σφῶν, σφίσι, σφᾶς.

(2) Any form of αὐτός: as,

They are afraid that the Athenians will attack them,
φοβοῦνται μὴ οἱ Ἀθηναῖοί σφισιν ἐπέλθωσιν.
Cyrus begged Sacas to let him know,
Κῦρος τοῦ Σάκου ἐδεῖτο σημαίνειν αὐτῷ.

3. Αὐτός is often placed before a reflexive for emphasis: as,

He has destroyed his own power,
καταλέλυκε τὴν αὐτὸς αὐτοῦ (= ἑαυτοῦ) δύναμιν.

4. Σφῶν αὐτῶν, σφίσιν αὐτοῖς, etc., are generally direct reflexives. They are more emphatic than ἑαυτῶν (—οῖς, etc.), and therefore often used in antithesis: as,

They failed to recognize either themselves or their friends,
ἡγρόησαν σφᾶς τε αὐτοὺς καὶ τοὺς ἐπιτηδεύους.

5. The reflexive is often used for the reciprocal ἀλλήλων : as,

We conversed with one another,
διελεγόμεθα ἡμῖν αὐτοῖς.

6. The following is briefly the syntax of αὐτός :

- (1) In the nominative without a noun or in any case with one, αὐτός is *self* : as,

He himself (or the master) said it, αὐτὸς ἔφη.
I saw the general himself, εἶδον τὸν στρατηγὸν αὐτόν.

NOTE.—In this sense when used with nouns—except nouns denoting persons—αὐτός always has the article, but takes the predicative position : as,

Up to the city itself, ἐς αὐτὴν τὴν πόλιν.
But, The king himself, αὐτὸς βασιλεὺς.

- (2) In the oblique cases without a noun, αὐτός—unless the first word in the sentence—is *him, her, it, them* : as,

He gave them the gold,
ἔδωκεν αὐτοῖς τὸν χρυσόν.
But, I saw him running away himself,
αὐτὸν εἶδον ἀποδιδράσκοντα.

NOTE.—Αὐτός, in this sense, is frequently omitted : as,

They met and routed them, ἐντυχόντες αὐτοῖς, ἔτρεψαν.

- (3) When preceded by the article, αὐτός is *the same* : as,

They came on the same day, ἦλθον τῇ αὐτῇ ἡμέρᾳ.

- (4) Lastly, αὐτός is used in certain idiomatic constructions :

as,
Pericles was general with three others (himself the fourth),
Περικλῆς ἐστρατήγει τέταρτος αὐτός.

They took four ships, crews and all,

τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσιν.

We are alone (by ourselves), αὐτοὶ ἐσμεν.

But let some one go of his own accord,

ἀλλὰ τις αὐτὸς ἴτω.

EXERCISE 10.

1. The same people always occupied Attica. 2. They saw him in the middle of the road. 3. The same things pain some but delight others. 4. The general was killed by his own men. 5. They thought that they should command the harbour themselves. 6. Konon with four others was general in the battle. 7. Astyages sent for his daughter and her son. 8. He said that he had a slave at Laurium. 9. He said that all men liked their own possessions best. 10. The Athenians took two-thirds of the ships, crews and all. 11. I fear this more than death itself. 12. He said that Brasidas had delivered the prisoners to them. 13. They envy not other men but one another. 14. They surrendered their persons and their arms of their own accord. 15. They answered him that it was impossible for them to do it. 16. I believe our city by itself to be much superior to Argos.

§ 11.—DEMONSTRATIVES AND DISTRIBUTIVES.

1. The demonstratives ὃδε and οὗτος, *this*, and ἐκεῖνος, *that*, when used attributively with a noun, take the article and the predicative position : as,

This man, οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος.

That road, ἐκεῖνη ἡ ὁδός or ἡ ὁδὸς ἐκεῖνη.

But when the noun is a predicate or in apposition, the article is dropped : as,

Among the Persians this is law,

ἐν Πέρσαις νόμος ἐστὶν οὗτος.

He makes use of this as an excuse,

ταύτῃ προφάσει χρῆται.

This was far the greatest disaster that occurred,

πάθος μὲν τοῦτο μέγιστον δὴ ἐγένετο.

2. Οὗτος usually refers to something already mentioned, ὅδε to something yet to be mentioned. There is the same distinction between τοιούτος and τοιόσδε, *such*, τοσοῦτος and τοσόδε, *so great*, τηλικούτος and τηλικόσδε, *so old*, οὕτως and ὥδε, *thus* : as,

On hearing this he spoke as follows,

ἀκούσας ταῦτα τοιῷδε ἔλεξεν.

NOTE.—Τοιούτος and τοιόσδε, τοσοῦτος and τοσόσδε, τηλικούτος and τηλικόσδε generally omit the article ; but, if they have the article, they take the attributive position : as,

He remained with the following intention,

γνώμῃ δὲ τοιῷδε ἔμεινεν.

There was a marked decrease in birds of this kind,

τῶν τοιούτων ὀρνίθων ἐπίλειψις σαφὴς ἐγένετο.

3. *The former* is ἐκεῖνος, *the latter* is οὗτος : as,

I met Proxenus and Menon. I spoke to the former but not to the latter,

Προξένῳ τε καὶ Μένωνι ἐνέτυχον. ἐκείνῳ μὲν ἔλεξα, τούτῳ δὲ οὐ.

4. In such expressions as, *That was a dreadful calamity*, ἐκείνη ἦν δεινὴ συμφορὰ, the demonstrative agrees with the predicative noun.

5. *And that too*, is καὶ ταῦτα : as,

He rendered them more savage, and that too towards himself,

ἀγριωτέρους αὐτοὺς ἐποίησε, καὶ ταῦτα εἰς αὐτόν.

6. Οὗτος is the regular correlative of ὅς, *who*, but is used only for emphasis : as,

Those who were present I saw,

οἱ παρήσαν, τούτους εἶδον.

But, *I saw those who were present*, where the demonstrative is unemphatic, is εἶδον οἱ παρήσαν or, more usually εἶδον τοὺς παρόντας.

7. Τοῦτο and ταῦτα are used to introduce an emphatic statement : as,

We know this, that we have our arms,

ταῦτα ἴσμεν, ὅτι τὰ ὅπλα ἔχομεν.

What is this thing, virtue ?

τί ποτ' ἐστὶ τοῦτο, ἡ ἀρετή.

8. Οὗτος and ἐκεῖνος in all their forms are used, both in the nominative and in the oblique cases, as emphatic pronouns of the third person : as,

He at least will never flee, οὔποτε ἐκεῖνός γε φεύξεται.

Their heads, then, he cut off; the rest escaped,

τὰς μὲν οὖν τούτων κεφαλὰς ἀπέταμεν, οἱ δ' ἄλλοι ἀνέφυγον.

NOTE.—Demonstratives and reflexives, when used in the genitive instead of a possessive pronoun, take the attributive position.

9. Ἐκαστος, *each of many*, and ἐκάτερος, *each of two*, when

used with a noun take or omit the article. If they have the article, they take the predicative position: as,

In each city, ἐν ἐκάστη πόλει or ἐν ἐκάστη τῇ πόλει.

Every day, καθ' ἐκάστην ἡμέραν or καθ' ἐκάστην τὴν ἡμέραν.

10. Ἄλλος (Lat. *alius*) is another of many; ἕτερος (Lat. *alter*), another of two: as,

The others, the rest, οἱ ἄλλοι.

The opposite party, οἱ ἕτεροι.

The rest of the army, τὸ ἄλλο στράτευμα.

The other of the two armies, τὸ ἕτερον στράτευμα.

11. The following examples will illustrate some of the idiomatic uses of ἄλλος and its compounds:

(a) *Some were rich, others poor,*

ἄλλοι μὲν πλούσιοι ἦσαν, ἄλλοι δὲ πένητες.

Sometimes I ate; at other times I fasted,

ἄλλοτε μὲν ἤσθιον, ἄλλοτε δὲ ἐπείνων.

(b) *Some went one way, others another,*

ἄλλοι ἄλλη ἀπῆλθον.

Different things pleased different persons at different times.

ἄλλοις ἄλλοτε ἄλλα ἐδόκει.

(c) *They crossed yet a fifth river,*

διέβησαν πέμπτον ποταμὸν ἄλλον.

(d) *The Lucedaemonians and also their allies invaded Attica,*

οἱ Λακεδαιμόνιοι καὶ οἱ ἄλλοι σύμμαχοι ἐσέβαλον ἐς τὴν Ἀττικὴν.

(e) *They saw many other wonders,*

εἶδον πολλὰ καὶ ἄλλα θαύματα.

EXERCISE 11.

1. Every night the barbarians descended from the hills and attacked this colony. 2. The opposite party seized the citadel and overawed the rest of the citizens. 3. This the poets tell us, that Pegasus had wings. 4. He was welcomed by the citizens and also by the strangers. 5. Some spoke the truth, others refused to confess. 6. This country is so fertile that it is pleasant to live in such a region. 7. Different things are thought beautiful in different places. 8. I have seen many other cities, but Athens is foremost of all. 9. The rest of Greece was subject to Athens. 10. The fleet and the army arrived at Naupactus, the former by cruising along the coast, the latter by marching across the mountains. 11. In the midst of the assembly he saw those who had arrived from Samos. 12. The Greeks marched with Cyrus, and that too against the king of Persia. 13. After Gorgias had thus spoken, the envoys addressed the assembly as follows.

§ 12.—THE INDEFINITE ΤΙΣ.

The indefinite τις is either adjective or pronoun, and is used in the following senses :

(a) *Some, any* : as,

Some say, λέγουσιν τινες.

If he has done any harm to any one, he has been punished,
 εἴ τινα τι ἥδίκηκε, κεκόλασται.

(b) *One, people, they* : as,

People hate him, μισεῖ τις ἐκεῖνον,

One will not find a wiser man,

οὐχ εὐρήσει τις ἄνδρα σοφώτερον.

(c) *Here and there one* : as,

*Of those that were killed, one here and there perhaps
was wicked,*
τῶν ἀποθανόντων ἕως τις ἦν πονηρός.

NOTE.—The passive of ἀποκτείνω (*kill*), is ἀποθνήσκω.

So too, *Hardly any*, ἡ τις ἢ οὐδεὶς : as,

These men have spoken hardly a word of truth,
οὗτοι ἢ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν.

(d) *Some great one* : as,

You boast that you are somebody, αἰχεῖς τις εἶναι [§ 2,
5, (2)].

(e) *I might say* (with adjectives and adverbs. Lat. *quidam*),

The place is, I might say, hard to scale,
ὁ τόπος δύσβατός τις ἐστίν.

So too, μέγας τις, *huge* ; οὐδεὶς τις, *not a single one*.

EXERCISE 12.

1. Hardly a man escaped. 2. The chimaera was a huge and dreadful animal. 3. Many have suffered wrong at the hands of the governor. 4. Some say that the half of our ships were sunk in this sea-fight. 5. Those who boast so much, appear to many persons, I might say, to be somebody. 6. Every ignorant man is without friends. 7. Nothing else causes so many wars and seditions. 8. Ignorance is the most terrible of all evils. 9. Wealth brings many advantages to those who possess it. 10. A boy is the most insolent of wild beasts. 11. He thought that every man ought to be simple and true. 12. The rest of the blessings of this life are derived from virtue. 13. The man who is to be great must love neither himself nor his own. 14. The gods pitied the human race and ordained them a rest from their labours (*gen.*).

§ 13.—INTERROGATIVE FORMS.

1. The common interrogative pronouns and adverbs are
Who? τίς; *Which of the two?* πότερος; *How great?* πόσος;
 (in the plural, *How many?*) *What kind?* ποῖος; *How old?*
 πηλίκος; *Where?* ποῦ; *Whence?* πόθεν; *Whither?* ποῖ; *When?*
 πότε; *How?* πῶς or πῇ.

2. The common interrogative particles are: ἦ or ἄρα (simply
 asking a question); ἄρ' οὐ (expecting the answer *Yes*); ἄρα μή
 (expecting the answer *No*); as,

Is he sick? ἦ ἀσθενής ἐστιν; (Lat. *Aegrotatne?*)

Is he not sick? ἄρ' οὐκ ἀσθενής ἐστιν;

(Lat. *Nonne aegrotat?*)

He is not sick, is he? ἄρα μή ἀσθενής ἐστιν;

(Lat. *Num aegrotat?*)

But the note of interrogation (;) alone, often serves to mark
 a question.

3. Instead of ἄρ' οὐ are used ἦ γάρ, οὐκ οὐν and ἄλλο τι ἤ; and
 ἦ ποῦ, μή and μὲν (μὴ οὐν) instead of ἄρα μή; as,

You have done this, have you not?

ἦ γὰρ τόδε πεποίηκας;

Surely we do not persuade the gods with gifts, do we?
 μὲν τοὺς θεοὺς δόροις πείθομεν;

4. *Whether—or* (Lat. *utrum—an*) in a double direct ques-
 tion is πότερον—ἦ or ἄρα—ἦ; as,

Whether will they follow Cyrus or not?

πότερον ἔψονται Κύρῳ ἦ οὐ;

NOTE.—Οὐ at the end of the sentence is accented.

5. Τί μαθών, *with what intention* and τί παθών, *under what influence*, are often used for *why*: as,

Why did you do it? τί μαθών ταῦτα εἰποίησας;

6. An interrogative may be joined to a participle: as,

What shall we do to succeed?

τί ποιοῦντες κατορθώσομεν;

7. A demonstrative may be joined predicatively to an interrogative: as,

What news is this you bring? τί τόδε ἀγγέλλεις;

8. *Yes* or *No*, in answer to a question, is expressed by repeating some leading word in the question: as,

Do you see me? *Yes.* ἄρα με ὁρᾷς; ὁρῶ (or ἔγωγε).

(*No*, would be οὐχ ὁρῶ or οὐκ ἔγωγε).

Stronger forms for *Yes* are μάλιστα, πάνν μὲν οὖν (*certainly*), πῶς γὰρ οὐ; (*of course*). Stronger forms for *No* are οὐδαμῶς (*by no means*) and ἥκιστά γε (*least of all*).

EXERCISE 13.

1. Was not this the tree? *Yes.* 2. Surely he is not wronging you, is he? 3. How many of the hoplites were present in the battle? 4. What kind of man did you think him to be? 5. Which of the two is the stronger, necessity or desire? 6. How did you not waken me at once? 7. Did you do that? Certainly not. 8. Whether have you said it or not? 9. Who are those people I see? 10. Are ye not all brothers? 11. What shall we do to recover our former freedom? 12. Has not every man countless myriads of ancestors?

§ 14.—THE GENITIVE.

1. The fundamental notion of the genitive is *motion from*.
2. One noun in the genitive is added attributively to another to express

(1) *Possession* : as,

The sophists' art is wonderful,
 ἡ τῶν σοφιστῶν τέχνη δεινὴ ἐστίν.
To Pharsalus in Thessaly,
 τῆς Θεσσαλίας ἐπὶ Φάρσαλον.

(2) The *whole* of which the governing noun denotes a part :
 as,

He is a man of the people, ἀνὴρ ἐστὶ τοῦ δήμου.

This is called the *partitive genitive*. It is used after partitives, numerals, superlatives, and neuter pronouns used as nouns : as,

Sensible persons, οἱ φρόνιμοι τῶν ἀνθρώπων.

None of the Greeks, οὐδεὶς Ἑλλήνων.

He was the best of the orators, ἀριστος ἦν τῶν ῥητόρων.

To such a pitch of folly did they rise, ἐς τοῦτο ἀνοίας ἦλθον.

(3) *Quality, material, amount, etc.* : as,

He was a man of great consideration,
 ἀνὴρ ἦν μεγάλου ἀξιώματος.

A crown of violets, στέφανος ἰῶν.

A journey of ten days, δέκα ἡμερῶν ὁδός.

(4) The *subject* of the action implied in the governing noun : as,

I enjoy the good-will of the people,
 τὴν εὐνοίαν τοῦ δήμου ἔχω.

This is called the *subjective genitive*.

(5) The *object* of the action implied in the governing noun :

as,

The fear of death seized him,
τὸ δέος τοῦ θανάτου ἔλαβεν αὐτόν.

This is called the *objective genitive*. Additional examples are :

Εὐνοια τῶν φίλων, *affection for friends*. Δύσις θανάτου, *deliverance from death*. Ἀπόστασις τῶν Ἀθηναίων, *defection from the Athenians*. Ἡσυχία ἐχθρῶν, *rest from enemies*. Ἡ προσβολὴ τῆς Σικελίας, *the approach to Sicily*. Ὁ πόλεμος τῶν Θηβαίων, *the war against Thebes*. Ἀφορμὴ ἔργων, *stimulus to action*. Εὐδεια χρημάτων, *need of money*.

3. The *price* at which a thing is bought, sold, or valued is expressed by the genitive : as,

At what price is he selling them ?
πόσον αὐτὰ πωλεῖ ;
I would buy liberty with my life,
τῆς ψυχῆς τὴν ἐλευθερίαν πραιμήν ἄν.

4. *Time when* — when the time is indefinite — and *time within which* are expressed by the genitive : as,

I will go away by night, ἄπειμι νυκτός.
He will not fight for ten days, οὐ μαχεῖται δέκα ἡμερῶν.

5. Many adverbs of place, time, and manner govern the genitive : as,

Where in the world ? ποῦ τῆς γῆς ;
Late at night, ὁψὲ τῆς νυκτός.
Advanced in years, πόρρω τῆς ἡλικίας.
Three times a day, τρὶς τῆς ἡμέρας.
To be in one's right mind, εὖ ἔχειν φρεσίν.
As fast as they could, ὥς εἶχον τάχους.

This genitive is *partitive*.

6. The following adjectives govern the genitive :

(1) Adjectives of *plenty, want, and value* : as,

Life is full of cares, τὸ ζῆν μεστὸν φροντίδων ἐστίν.

He is in need of little, ἐνδεής ἐστι μικροῦ τινος.

Worthy of honour, ἄξιος τιμῆς.

(2) Verbals in *ικός* : as,

Capable of performing just actions,
πρακτικὸς τῶν δικαίων.

(3) Compounds of *ἀ* *privative* : as,

He has no power over his tongue,
ἀκρατὴς γλώσσης ἐστίν.

7. Exclamations are often followed by the genitive : as,

King Zeus, what impudence !

Ζεῦ βασιλεῦ, τῆς ἀναιδείας.

EXERCISE 14.

1. The gods sell us all our blessings at the price of labour.
2. They made their boys capable of commanding men.
3. War is the roughest of all teachers.
4. He said that they had seen piles of timber and of stone.
5. This country flung away its liberty for a life of ease (*gen. of price*).
6. Their hatred of Athens was the cause of the war.
7. It is the easiest thing in the world to deceive oneself.
8. Tears are not a remedy for trouble.
9. An old man is twice in his life a child.
10. They are not in need of a ruler or of a leader.
11. All these flowers bloom in the spring.
12. He said that he would order them to prepare provisions for three days (*gen.*).
13. The Athenians, therefore, were in this state of preparation.
14. To think of (*φεῖ, alas, + gen.*) our former happiness and our present sorrows !

§ 15.—THE GENITIVE (*Continued*).

The following verbs govern the genitive :

- (1) Verbs followed in English by *from*, *of*, *about* : as,

They shall cease from their labours,

παύσονται τῶν πόνων.

It is not the time to speak of this,

οὐ καιρός ἐστὶ λέγειν τούτων.

He deprived them of their city,

ἐστέρησεν αὐτοὺς τῆς πόλεως.

But the prepositions are often used : as,

They did not tell the same story about the same events,

οὐ ταῦτά (= τὰ αὐτά) περὶ τῶν αὐτῶν ἔλεγον.

- (2) Verbs whose action affects only *part* of the object : as,

I will drink some water, πίομαι ὕδατος.

They clung to safety, εἶχοντο τῆς σωτηρίας.

They shared in the spoil, μετέιχον τῆς λείας.

NOTE.—These verbs often take the accusative of the whole and the genitive of the *part* : as,

He will take you by the hand, λήψεται σε τῆς χειρός.

- (3) Verbs meaning to *hit* or *miss*, *aim at*, *obtain*, *make trial* of : as,

He aimed at one thing and hit another,

ἄλλον στοχασάμενος ἔτυχεν ἄλλου.

He missed the mark, ἤμαρτε τοῦ σκοποῦ.

To obtain indulgence, τυγχάνειν συγγνώμης.

They can get neither food nor sleep,

οὔτε σίτου οὔτε ὕπνου-δύνανται λαγχάνειν.

They made an attempt upon the wall,

ἐπειράσαντο τοῦ τείχους.

- (4) Verbs of *plenty* and *want* : as,

They loaded the ship with timber,
ἐγέμισαν τὴν ναὺν ξύλων.

His books are full of such discussions,
τὰ βιβλία αὐτοῦ γέμει τῶν τοιούτων λόγων.

Far from it, πολλοῦ δεῖ (it wants much).

Almost, ὀλίγον δεῖ (it wants litt'e).

I need money, δέομαι χρημάτων.

But verbs meaning *to fill*, also take the dative : as,

The army was filled with sorrow,
τὸ στράτευμα ἐπλήσθη ἄλγעי.

- (5) Verbs relating to the *senses* (except sight) : as,

They never tasted liberty, οὔποτε ἐγέυσαντο τῆς ἐλευθερίας.

I smell gold, ὀσφραίνομαι τοῦ χρυσοῦ.

NOTE.—'Ακούω, *I hear*, generally takes the genitive of the person and the accusative of the thing : as,

I hear a cry, βοὴν ἀκούω.

I heard him singing, ἤκουσα αὐτοῦ ᾄδοντος.

- (6) Verbs relating to the action of the *mind* : as,

To understand (συνίημι), perceive (αἰσθάνομαι), remember (μémνημαι), forget (ἐπιλανθάνομαι), desire (ἐπιθυμέω), despise (καταφρονέω), care for (κηδομαι).

I do not remember the names, οὐ μémνημαι τῶν ὀνομάτων.

They did not desire empire, οὐκ ἐπεθύμησαν ἀρχῆς.

- (7) Verbs that imply *comparison* : as,

To be superior to (περιγίγνομαι or περιέειμι), be master of or hold (κρατέω), be inferior to (ἡττάομαι).

He conquered us, περιεγένετο ἡμῶν.

(8) Verbs of *accusing, acquitting, and condemning*: as,

They accuse him of theft,

αἰτιῶνται αὐτὸν τῆς κλοπῆς.

He was tried for treason and acquitted,

τῆς προδοσίας ἔφυγε καὶ ἀπέφυγεν (φεύγω, 1. *flee*,

2. *be a defendant*).

Κατηγορέω, *I accuse*, and καταγιγνώσκω, *I condemn*, take the genitive of the person and the acc. of the thing: as,

They accused him of impiety,

κατηγορήσαν αὐτοῦ τὴν ἀσέβειαν.

= *They spoke impiety against him* (κατ' αὐτοῦ).

They condemned him to death,

κατέγνωσαν αὐτοῦ τὸν θάνατον.

= *They judged death against him* (κατ' αὐτοῦ).

(9) Verbs followed in English by a causal *for, on account of*: as,

I envy you for your wisdom, ζηλῶ σε τῆς σοφίας.

(10) The verb *to be* in the sense of *to belong to*: as,

Seamanship is a matter of art, τὸ ναυτικὸν τέχνης ἐστίν.

To be one's own master, ἑαυτοῦ εἶναι.

This idiom translates the phrases, *It is the part, duty, mark, characteristic of*: as,

It is the part of prudence to remain at peace,

τοῦ σώφρονός ἐστιν ἡσυχάζειν (lit., *of the prudent man*).

EXERCISE 15.

1. Such a one needs nothing. 2. Most people listen with pleasure to abuse of others. 3. It is in any one's power to find fault. 4. The poor imagine that all men despise them.

5. Some they condemned to exile, others to death. 6. They would not even touch his hand. 7. He said that he was holding a wolf by the ears. 8. They will exclude the enemy from the sea. 9. He will rob them first of their freedom and then of their lives. 10. They said they would try the life of virtue. 11. He never forgot the friends of former days. 12. War is not a matter of arms but of money. 13. Is it not likely that the best counsels will emanate from the best men? 14. It is the proof of a great general to conquer the enemy in the field, but of a greater to make a good use of victory. 15. This day will be the beginning of sorrows for Hellas.

§ 16.—THE DATIVE.

1. The fundamental notion of the dative is *rest at or connection with*.

2. The English *to* or *for* is usually expressed by the dative, except after verbs of motion (§ 22, 7): as,

He gave pay to the army, μισθὸν ἔδωκε τῷ στρατῷ.

Every man labours for himself, πᾶς ἀνὴρ αὐτῷ πονεῖ.

Every tyrant is hostile to liberty,

πᾶς τύραννος ἐχθρὸς ἐστὶ τῇ ἐλευθερίᾳ.

Misfortune is common to all, τὸ ἀποτυχεῖν κοινόν ἐστι πᾶσιν.

It is all the same to us, ὁμοίόν ἐστιν ἡμῖν.

3. Verbs followed in English by *with* usually take the dative in Greek: as,

Fight with (μάχουμαι), *meet with* (ἐντυγχάνω), *be angry with* (ὀργίζουμαι), *find fault with* (μέμφομαι or ἐπιτιμάω), *charge with* (ἐγκαλέω), *associate with* (ὁμιλέω), *confer with* (εἰς λόγους εἶμι), *make a treaty with* (σπένδομαι), *agree with* (ὁμολογέω), *be delighted with* (ἡδομαι).

So too, *On equal terms* (ἐκ τοῦ ἴσου), *the same as* (ὡς αὐτός): as,

They were on equal terms with us,

ἐγένοντο ἐκ τοῦ ἴσου ἡμῖν.

They were armed with the same arms as Cyrus,

ὥπλίσθησαν τοῖς αὐτοῖς Κύρῳ ὅπλοις.

4. The following verbs also govern the dative :

(1) Impersonals : as,

It concerns all, πᾶσι προσήκει.

You may be happy, ἔξεστί σοι εὐδαίμονι εἶναι.

(2) *To be* in the sense of *to belong to* : as,

Cyrus had a large palace, Κύρῳ ἦν βασιλεῖον μέγα.

(3) *Use* (χράσθαι), *trust* (πιστεύω), *obey* (πείθομαι), *follow* (ἑπομαι), *envy* (φθονέω), *please* (ἀρέσκω), *assist* (βοηθέω) :
as,

Envy follows virtue, ὁ φθόνος ἑπεται τῇ ἀρετῇ.

This pleases the gods, τοῦτο ἀρέσκει τοῖς θεοῖς.

5. *Cause, manner, and instrument* are expressed by the dative : as,

He did it from envy, ἔπραξεν αὐτὸ φθόνῳ.

It happened in this way, ἐγένετο τούτῳ τῷ τρόπῳ.

He killed him with a sword, ἀπέκτεινεν αὐτὸν ξίφει.

So too, *in* (= *in respect to*) is expressed by the dative : as,

Strong in body, δυνατὸς σώματι.

6. The dative is used to denote *accompaniment*, but only of military forces : as,

He took the field with a large force, ἐστράτευσε πολλῷ στρατῷ.

So too, *They took three ships, crews and all,*

εἶλον τρεῖς ναῦς αὐτοῖς ἀνδράσιν.

This is called the *dative of accompaniment*.

7. A dative is added to comparatives and superlatives to define the degree of difference: as,

Much greater, πολλῷ μείζων (lit., *by much*).

He was older by a year, ἐνιαυτῷ πρεσβύτερος ἦν.

This is called the *dative of difference*.

8. The agent after a passive verb is expressed by the dative, instead of by ὑπό and the genitive, with

(1) The perfect and pluperfect passive.

(2) Verbals in τέος: as,

This has been proved by me, τοῦτο δεδήλωταί μοι.

You must go, ἵεόν ἐστί σοι (= *it must be gone by you*).

9. *Time when*—when the time is definite—is expressed by the dative: as,

He came on the third day, ἦλθε τῇ τρίτῃ ἡμέρᾳ.

10. The dative of a personal pronoun is used to denote that the person to whom the pronoun refers has some special interest in the action of the verb: as,

Attend to this, pray, προσέχετε νοῦν τούτῳ μοι.

Who among your friends is dead?

τίς τῶν φίλων τέθνηκέ σοι;

This is called the *ethic dative*.

11. The following are idiomatic uses of the dative:

On the right as one sails in, ἐν δεξιᾷ ἐσπλέοντι.

If you wish to hear, εἰ σοι βουλομένῳ ἐστὶν ἀκούειν.

In my judgment at least, ὥς γ' ἐμοὶ κριτῇ.

I have nothing to do with you, οὐδὲν ἐμοὶ καὶ σοί.

EXERCISE 16.

1. They held that a man was not born for himself but for his country.
2. You were in the same place as he was.
- 3.

An exile's property belongs to the state. 4. Men often err through ignorance. 5. He died of the plague in the fourth year of the war. 6. Preparations have been made by both armies. 7. In my judgment at least, her brother is much more skilful. 8. We have nothing to do with him. 9. Has the stranger departed, pray? 10. There is a town on the right as you enter the gulf. 11. People said that the Thebans were approaching with a large army. 12. He thought that the king would fight with us on that day. 13. It is the part of a good citizen to consider what is expedient for his country. 14. He will follow the customs of his own land.

§ 17.—THE ACCUSATIVE.

1. The fundamental notion of the accusative is *motion to*.

2. Many intransitive verbs become transitive when compounded with a preposition: as,

Cross (διαβαίνω), *coast along* (παραπλέω), *transgress* (παραβαίνω), *avoid* (ἐξίσταμαι), *pursue* (μέτειμι), *run away from* (ἀποδιδράσκω): as,

They crossed the river by night,
τὸν ποταμὸν νυκτὸς διέβησαν.
Our ancestors never avoided danger,
οἱ πρόγονοι οὐποτε ἐξέστησαν κίνδυνον.

3. Many verbs and verb phrases that are intransitive in English are transitive in Greek: as,

Guard against (φυλάττομαι), *swear by* (ὀμνυμι), *feel confident about* (θαρρέω), *feel shame before* (αἰσχύνομαι), *feel reverence for* (αἰδέομαι), *feel alarm at* (φοβέομαι): as,

He swore by the gods that he felt no fear of death,
ὤμοσε τοὺς θεοὺς θαρρεῖν τὸν θάνατον.

4. The adverbs *νή*, *yes*, *by* and *μά*, *no*, *by* are followed by the accusative: as,

Yes, by Zeus, νή τὸν Δία.

No, by this Olympus, μὰ τόνδε τὸν Ὀλυμπον.

5. Verbs meaning *to ask for* (αἰτέω), *ask a question* (ἐρωτάω), *teach* (διδάσκω), *conceal* (κρύπτω), *deprive* (ἀφαιρέω), *put on or off* (ἐνδύω or ἐκδύω), *say of* (λέγω), *do to* (ποιέω), take two accusatives in the active, and in the passive the accusative of the thing: as,

Many ask me for food, πολλοί με σῖτον αἰτοῦσιν.

He teaches the boys nothing, τοὺς παῖδας οὐδὲν διδάσκει.

They deprived them of their swords,
ἀφείλον αὐτοὺς τὰ ξίφη.

They say the worst things of each other,
ἀλλήλους τὰ ἔσχατα λέγουσιν.

He did great injury to the country,
μέγα τὴν πόλιν κακὸν ἐποίησεν.

They were deprived of their swords, ἀφηρέθησαν τὰ ξίφη.

NOTE.—Even verbs that govern the dative and accusative may take an accusative of the thing in the passive: as,

He was entrusted with the office, ἐπετράπη τὴν ἀρχήν.

6. Many verbs are followed by an accusative of kindred form or meaning: as,

They fought a battle and won a victory,
μάχην ἐμαχέσαντο καὶ νίκην ἐνίκησαν.

He was sick with a disease, ἔκαμε νόσον.

This is called the *cognate accusative*.

7. The accusative is joined to nouns, adjectives, and verbs, to limit or define their meaning: as,

They were Greeks in name only,

Ἕλληνες ἦσαν τοῦνομα (= τὸ ὄνομα) μόνον.

He was handsome in person,

καλὸς ἦν τὸ σῶμα.

What shall I do with him?

τί αὐτῷ χρήσομαι (= as to what shall I use him?).

This is called the *accusative of limitation*.

8. An accusative is often used as an adverb: as,

Greatly, μέγα (or μέγιστον); for the most part, τὸ πολὺ (or τὰ πολλὰ); at last, τέλος; at all, ἀρχήν (after a negative); in this way, τοῦτον τὸν τρόπον.

9. The accusative is used to denote *duration of time* and *extent of space*: as,

He remained there five days,

ἐνταῦθα ἔμεινεν ἡμέρας πέντε.

Plataea is seventy furlongs from Thebes,

ἡ Πλάταια ἀπέχει σταδίους ἑβδομήκοντα τῶν Θηβῶν.

EXERCISE 17.

1. Truth will at last prevail.
2. They will teach him this art.
3. He hid his face from us.
4. Has he not had his office taken from him?
5. They were bound hand and foot (*acc. pl.*).
6. I will put my own cloak upon him.
7. The cavalry crossed the mountains in the middle of winter.
8. This truce lasted three whole months.
9. In this way you will live the best life.
10. Guard against your own friends.
11. The great harbour is forty furlongs from the city.
12. Many slaves ran away from their masters during this war.
13. He did not conceal his opinion from the country.
- 14.

They said that the slave was by descent a Lydian. 15. The Athenians alleged that they were for the most part autochthonous. 16. They have deprived our allies of liberty. 17. It is better to ail in body than in mind.

§ 18.—THE PREPOSITION.

1. The meaning of a preposition is largely determined by the fundamental notion of the case that follows it.

Thus, παρά is *beside*; but παρά τοῦ ποταμοῦ is *from (beside) the river*; παρὰ τῷ ποταμῷ, *at the river*; παρὰ τὸν ποταμόν, *to (or along) the river*.

2. A verb of motion is often followed by a preposition of rest, and *vice versa* a verb of rest by a preposition of motion: as,

He put it in our hands, ἔθηκεν αὐτὸ ἡμῖν ἐν χερσίν.

He stood beside the pillar, ἔστη παρὰ τὴν κίονα.

This is called the *pregnant construction* of the preposition.

PREPOSITIONS WITH GENITIVE.

3. The following prepositions govern the genitive only:

(1) Ἀντί, *instead of*: as,

He became a slave instead of a king,

δοῦλος ἐγένετο ἀντὶ βασιλέως.

(2) Ἀπό, *from (from the outside of)*: as,

He came from the city, ἦλθεν ἀπὸ τῆς πόλεως.

They fought on horseback, ἀφ' ἵππου ἐμάχοντο.

(3) Ἐκ (ἐξ, before a vowel), *out of, from, on*: as,

He drove them out of the country,

ἤλασεν αὐτοὺς ἐκ τῆς γῆς.

*They kept the feast from that time,
 ἐξ ἐκείνου ἐποίουν τὴν ἑορτήν.
 They will be on equal terms with us,
 ἐκ τοῦ ἴσου ἡμῖν γενήσονται.*

- (4) *Πρό, before, in preference to : as,*

*He stood before the house, ἔστη πρὸ τοῦ οἴκου.
 Before this war they effected nothing great,
 πρὸ τοῦδε τοῦ πολέμου οὐδὲν μέγα ἔπραξαν.
 I will not honour man before the truth,
 ἄνδρα οὐ τιμήσω πρὸ τῆς ἀληθείας.*

- (5) *Ἄνευ, without : as,*

*He is gone off without us, οἴχεται ἄνευ ἡμῶν.
 There were ten thousand hoplites, apart from those in
 the garrisons,
 μύριοι ἦσαν ὀπλίται ἄνευ τῶν ἐν τοῖς φρουρίοις.*

- (6) *Ἔνεκα, for the sake of (put after its case) : as,*

*He flatters the tyrant for gain,
 κολακεύει τὸν τύραννον μισθοῦ ἔνεκα.*

- (7) *Ἐξω, outside of : as,*

*The battle took place outside of the walls,
 ἡ μάχη ἐγένετο ἔξω τῶν τειχῶν.*

- (8) *Μεταξί, between : as,*

*It was about ten years between this date and that,
 μεταξὺ τούτου τοῦ χρόνου καὶ ἐκείνου ἔτη δέκα μάλιστα ἦν.*

- (9) *Μέχρι, as far as, until : as,*

*The ground sloped right up to the city,
 τὸ χωρίον ἐπικλινὲς ἦν μέχρι τῆς πόλεως.
 Until this time the battle was even,
 μέχρι τούτου τοῦ χρόνου ἡ μάχη ἰσόρροπος ἦν.*

- (10) Πλήν,
- except*
- : as,

No one was present except me, οὐδεὶς παρῆν πλὴν ἐμοῦ.

PREPOSITIONS WITH DATIVE.

4. The following prepositions govern the dative only:

- (1) Ἐν,
- in*
- . (a)
- In, at*
- (of place or time): as,

There was at this time in Athens a large supply of young men,

ἐν τούτῳ τῷ χρόνῳ ἐν ταῖς Ἀθήναις πολλὴ νεότης ἦν.

The Spartans were defeated at Leuctra,

οἱ Λακεδαιμόνιοι ἐνίκηθησαν ἐν Λεύκτροις.

- (b)
- On*
- : as,
- On the right hand, on the left hand,*

ἐν δεξιᾷ, ἐν ἀριστερᾷ.

- (c)
- Among*
- : as,
- He is honoured among gods and men,*

τιμᾶται ἐν θεοῖς τε καὶ ἀνθρώποις.

- (2) Σύν (ξύν in old Attic),
- with, along with*
- : as,

He was educated with his brother,

ἐπαιδεύετο σὺν τῷ αὐτοῦ ἀδελφῷ.

They managed his affairs with justice,

τὰ αὐτοῦ ἔπραξαν σὺν τῷ δικαίῳ (= δικαίως).

You will do it to your own advantage,

σὺν τῷ σῷ ἀγαθῷ ποιήσεις τοῦτο (= cum commodo tuo).

PREPOSITIONS WITH ACCUSATIVE.

5. The following prepositions govern the accusative only:

- (1) Ἀνά,
- up*
- . (a)
- Up*
- : as,
- Up stream, ἀνὰ ῥόον.*

- (b)
- By*
- (distributively): as,
- By threes, ἀνὰ τρεῖς.*

They marched at the rate of five parasangs a day,

ἀνὰ πέντε παρασάγγας τῆς ἡμέρας ἐπορεύοντο (§14, 4).

They stood in companies of one hundred each.

ἀνὰ ἑκατὸν ἕστησαν.

- (-) *Εἰς* (ἐς, in Thucydides), *into*. (a) *Into or to*: as,

He threw himself into the fortress,

ἐσέπεσεν ἐς τὸ φρούριον.

They sent him to Athens, ἔπεμψαν αὐτὸν ἐς τὰς Ἀθήνας.

To the lower world, ἐς Ἄϊδον (sc. δόμον).

To the temple of Zeus, ἐς τὸ Διὸς (sc. ἱερόν).

So too, *The ambassadors spoke before the people,*
οἱ πρέσβεις ἔλεξαν ἐς τὸν δῆμον.

- (b) *Towards* (of feelings): as,

They had friendly feelings towards both,

εὐνοίαν εἶχον ἐς ἀμφοτέρους.

- (c) *At, upon*: as,

The ship touched at Samos, ἡ ναὺς ἔσχεν ἐς Σάμον.

They made descents upon the island,

ἀποβάσεις ἐς τὴν νῆσον ἐποιήσαντο.

- (d) *At, on* (of a point of time): as,

They came at dawn, ἐς τὴν ἑω ἦλθον.

They will arrive by the third day,

ἀφίξονται ἐς τὴν τρίτην ἡμέραν.

- (e) *For*: as,

Prepare for war, παρασκευάζεσθε ἐς τὸν πόλεμον.

He did not spend money on any other pleasure,

οὐκ ἔδαπάνα εἰς ἄλλην τινὰ ἡδονήν.

- (f) *With respect to, for*: as,

He is conspicuous for virtue, διαφέρει ἐς ἀρετήν.

- (g) *About* (with numerals): as,

They killed about eight hundred, διέφθειραν ἐς ὀκτακοσίους.

- (3) *‘Ως, to* (of persons only): as,

They sent an embassy to him, πρεσβείαν ἔπεμψαν ὡς αὐτόν.

EXERCISE 18.

1. A thick darkness hangs in front of truth. 2. He is a lion among sheep. 3. I was deceived in you. 4. He drew them up on the plain. 5. They came to him four at a time. 6. They brought the city to terms. 7. You shall know in time. 8. This history has been composed as a possession for all time. 9. They came to Argos with arms. 10. Was he fortunate with respect to his children? 11. They killed all the ambassadors except one. 12. They carried everything from the fields into the city. 13. You ate from the same table. 14. Shall we sail up the river? 15. He hid the gold in the earth. 16. They deposited the spoil in the temple. 17. They used waggons instead of a rampart. 18. He will do anything for praise. 19. Few out of a large number were saved. 20. They had war instead of peace. 21. He gave them pay for the fleet. 22. They did not receive him into the city. 23. They fought a battle before the gates. 24. It was about one hundred years from that time. 25. It was about fifty years between the retreat of Xerxes and this war. 26. He sent them to the king. 27. Honour your parents before all men. 28. Nature without education is blind. 29. Remain with us until evening. 30. Without leaders nothing great will be effected.

§ 19.—THE PREPOSITION (*Continued*).

PREPOSITIONS WITH GENITIVE AND ACCUSATIVE.

The following prepositions govern both the genitive and the accusative :

1. Διά, *through*.

(1) WITH GENITIVE. (a) *Through* (of place and time): as,

He went through the ranks, ἦλθε διὰ τῶν τάξεων.

They remained there through the whole night,
διὰ ὅλης τῆς νυκτὸς ἔμειναν αὐτοῦ.

So too, *They were angry with him,* δι' ὀργῆς εἶχον αὐτόν.

(b) *Through* (of the secondary agent) : as,

All this they did through your instrumentality,
πάντα ταῦτα ἐποίησαν διὰ σοῦ.

(c) *At a distance, at an interval of* : as,

At intervals of ten battlements there were towers,
διὰ δέκα ἐπάλξεων πύργοι ᾤσαν.

They kept the feast every fifth year,
τὴν ἑορτὴν ἐποίησαν διὰ πέμπτου ἔτους.

(2) WITH ACCUSATIVE. *On account of* : as,

All this they did on your account,
πάντα ταῦτα ἐποίησαν διὰ σέ.

Why did they escape unless through his delay?
διὰ τί ἀπέφυγον εἰ μὴ διὰ τὴν μέλλουσιν αὐτοῦ.

2. Κατά, down.

(1) WITH GENITIVE. (a) *Down from* : as,

They leaped down from the cliffs, ᾤλαντο κατὰ τῶν κρημνῶν.

(b) *Down upon* : as,

He pours water upon his hands,
ὕδωρ καταχεῖται κατὰ τῶν χειρῶν.

(c) *Against* : as,

They spoke all manner of evil against me,
παντοῖα κακὰ ἔλεξαν κατ' ἐμοῦ.

(d) *Down into, beneath* : as,

He sank into the sea, κατὰ τῆς θαλάσσης κατέδυν.

(2) WITH ACCUSATIVE. (a) *Down* : as,

Down stream, κατὰ ῥόον.

- (b) *Down along, over, through, in* (of place and time): as,

By sea and land, κατὰ γῆν καὶ κατὰ θάλασσαν.

They wander over the city, πλανῶνται κατὰ τὴν πόλιν.

There were people in the fields,

ἄνθρωποι ἦσαν κατὰ τοὺς ἀγρούς.

This was the most important event that occurred during the war,

τὸ αὐτὸ κατὰ τὸν πόλεμον μέγιστον ἐγένετο (literally : occurred as the greatest thing).

- (c) *Over against, at* (of place and time), *contemporary with* : as,

They fought opposite the camp,

ἐμάχοντο κατὰ τὸ στρατόπεδον.

They assembled at the specified time,

συνήεσαν κατὰ τὸν εἰρημένον χρόνον.

He was contemporary with me, κατ' ἐμὲ ἦν.

- (d) *According to, with reference to* : as,

According to Pindar, κατὰ Πίνδαρον.

They sent one hundred ships in accordance with the terms of the alliance,

ἑκατὸν ναῦς ἔπεμψαν κατὰ τὴν συμμαχίαν.

So too : *To the best of one's ability, κατὰ δύναμιν. Public affairs, τὰ κατὰ τὴν πόλιν. Military affairs, τὰ κατὰ πόλεμον. To take by storm, ἐλεῖν κατὰ κράτος. To retreat with all speed, κατὰ τάχος ἀναχωρεῖν. Probably, κατὰ τὸ εἰκός.*

- (e) *To be compared with, in proportion to, for* : as

This is not to be compared with that,

τοῦτο οὐ κατ' ἐκεῖνό ἐστιν.

The arms were too many for the number of the killed,

τὰ ἄπλα πλείω ἦσαν ἢ κατὰ τοὺς νεκρούς.

(f) *By distributively*: as, *One by one*, καθ' ἓνα. *Daily*, καθ' ἡμέραν. *Gradually*, κατὰ μικρόν (*little by little*).

3. Μετά, *with* (of closer connection than σύν).

(1) WITH GENITIVE: *With, on the side of*: as,

They fought with us against Thebes,
μεθ' ἡμῶν ἐμαχέσαντο τοῖς Θηβαίοις.
They won their empire with great labour,
μετὰ μεγάλων πόνων τὴν ἀρχὴν ἐκτήσαντο.

(2) WITH ACCUSATIVE: *After*: as,

They arrived after the battle, ἀφίκοντο μετὰ τὴν μάχην.

4. Ὑπέρ, *above*.

(1) WITH GENITIVE. (a) *Above*: as,

This spot lay immediately above the city,
τοῦτο τὸ χωρίον ἔκειτο ὑπὲρ τῆς πόλεως εὐθύς.

(b) *Instead of*: as,

They put slaves on the ships instead of themselves,
δούλους ἐς τὰς ναῦς ἐβίβασαν ὑπὲρ ἑαυτῶν.

(c) *On behalf of, for*: as,

They incurred danger for us, ἐκινδύνευον ὑπὲρ ἡμῶν.

(2) WITH ACCUSATIVE: *Above (of measure)*: as,

He was superior to all in strength,
ὑπὲρ πάντας ἦν τῇ ῥώμῃ.
This is quite beyond us,
τοῦτο παντάπασιν ὑπὲρ ἡμᾶς ἔστιν.

EXERCISE 19.

1. Dead men, as Plutarch says, do not bite. 2. The older men are now on our side. 3. That was beyond his strength.
4. He is not honoured on his own account, but on account of

the distinction of his ancestors. 5. They will not be so zealous to incur danger for others. 6. He took many ships during the voyage. 7. He is willing to die for his country. 8. They threw themselves down from the wall. 9. There is a harbour just above the ridge. 10. They fled through the city. 11. Rain fell throughout the night. 12. On this account they were sailing across the sea. 13. Six hundred talents came in yearly. 14. Things at the greatest distance are most admired. 15. I wish to take counsel with you. 16. The battle will be for country, freedom, and empire. 17. They were saved through your instrumentality. 18. He was the most powerful man of his time. 19. Others were scattered over the rest of Greece. 20. After the second invasion they were angry with Pericles. 21. They sat down by twos and threes. 22. He left nothing untried against me. 23. These islands lie over against Euboea. 24. I will reply in his stead. 25. They poured water upon our heads. 26. As far as he is concerned, the day is already won. 27. After this, they ravaged your fields. 28. He lived according to nature and his own judgment. 29. Individually and collectively they assented. 30. That was a calamity too great for tears.

§ 20.—THE PREPOSITION (*Continued*).

PREPOSITIONS WITH GENITIVE, DATIVE, AND ACCUSATIVE.

The following prepositions govern the genitive, dative, and accusative :

1. Ἀμφί, *about* (rarely with genitive or dative in prose).
WITH ACCUSATIVE : *About* (of numerals ; = εἰς, but usually followed by the article) : as,

He was about fifty years old when he died,
ἦν ὅτε ἑτελεύτα ἀμφὶ τὰ πενήκοντα ἔτη.

So, too, with names of persons : as,

Plato and his school, οἱ ἀμφὶ Πλάτωνα.

2. Ἐπὶ, *on*.

(1) WITH GENITIVE. (a) *On* : as,

There were many wounded men on the ships,

πολλοὶ τραυματαῖαι ἦσαν ἐπὶ τῶν νεῶν.

(b) *Over, in charge of* : as,

Those at the head of affairs, οἱ ἐπὶ τῶν πραγμάτων.

He remained in the command, ἔμεινεν ἐπὶ τῆς ἀρχῆς.

(c) *Off, near* : as,

These islands lie off Chios,

αὗται αἱ νῆσοι κεῖνται ἐπὶ Χίου.

He reduced all the parts on the borders of Thrace,

πάντα τὰ ἐπὶ Θράκης κατεστρέψατο.

(d) *To* (= *on to*) : as,

They sailed to Samos, ἔπλευσαν ἐπὶ Σάμου.

(e) *By* (with reflexives) : as,

They live by themselves, ἐφ' αὐτῶν οἰκοῦσιν.

(f) *Deep* (military term) : as,

He drew them up three deep,

διετάξατο αὐτοὺς ἐπὶ τριῶν.

(g) *Before* (= *coram*) : as,

He stated on oath before witnesses,

εἶπεν ἐφ' ὄρκον ἐπὶ μαρτύρων.

(h) *In the time of* : as,

In the days of our forefathers, ἐπὶ τῶν προγόνων.

(i) *After* (of naming) : as,

He is called after me, κέκληται ἐπ' ἐμοῦ.

- (j) *On the occasion of, at : as,*

You have shown me good-will at many trials,
 εὖνοιαν ἐνδέδειχθέ μοι ἐπὶ πολλῶν ἀγώνων.

- (2) WITH DATIVE. (a) *On : as,*

The camp was on the mountain,
 τὸ στρατόπεδον ἐπὶ τῷ ὄρει ἦν.
Many pride themselves on high birth,
 πολλοὶ μέγα φρονοῦσιν ἐπὶ γένει.

- (b) *With : as,*

He drank water with his food,
 ἐπὶ τῷ σίτῳ ὕδωρ ἔπιεν.

- (c) *In the power of : as,*

We shall be in the king's power,
 γενησόμεθα ἐπὶ βασιλεῖ.

- (d) *In : as,*

They caught him in the act,
 ἐπ' αὐτοφώρῳ αὐτὸν ἔλαβον.

- (e) *With a view to, for : as,*

We are allies, but not for the enslavement of Greece,
 σύμμαχοί ἐσμεν ἀλλ' οὐκ ἐπὶ καταδουλώσει τῆς Ἑλλάδος.

- (f) *On condition : as,*

They capitulated on the following terms,
 συνέβησαν ἐπὶ τοῖσδε.

- (3) WITH ACCUSATIVE. (a) *Upon (after verbs of motion) :*

as,

He mounted upon horseback, ἀνέβη ἐφ' ἵππον.

- (b) *To : as,*

The road leads to Susa, ἡ ὁδὸς φέρει ἐπὶ Σούσα.

So too: *To the right, ἐπὶ δεξιᾷ. In both directions, ἐπ' ἀμφοτέρα. To exaggerate, ἐπὶ τὸ μείζον κοσμεῖν.*

(c) *As far as* : as,

Their territory reaches down to the sea,

ἡ γῆ αὐτῶν καθήκει ἐπὶ τὴν θάλασσαν.

(d) *Against* : as,

They marched against the Persians,

ἐστράτευσαν ἐπὶ τοὺς Πέρσας.

(e) *Over, for* (of place and time) : as,

Over a wide space, ἐπὶ πολὺ (or for a long time).

They ravaged the country for the space of ten days,

ἐδήουν τὴν γῆν ἐπὶ δέκα ἡμέρας.

(f) *For* (= in search of) : as,

He went off to procure another army,

ἀπῆλθεν ἐπ' ἄλλην στρατιάν.

3. Παρά, *beside*.

(1) WITH GENITIVE. (a) *From* : as,

They came from the king, ἦλθον παρὰ βασιλέως.

(b) *By* (= ὑπό) : as,

They are filled with wisdom by him,

τῆς σοφίας παρ' αὐτοῦ πληροῦνται.

(2) WITH DATIVE. (a) *At, near, among* : as,

He was educated at my house, ἐπαιδεύθη παρ' ἐμοί.

They remained near their ships, παρὰ ταῖς ναυσὶν ἔμειναν.

So too : *At the court of Cyrus, παρὰ Κύρῳ. Before judges,*
παρὰ δικασταῖς.

(b) *With* : as,

They had great influence with him,

μέγα ἐδύναντο παρ' αὐτῷ.

- (c)
- In the works of*
- : as,

In the works of Homer or of Plato,

παρ' Ὀμήρῳ ἢ παρὰ Πλάτῳ.

- (3) WITH ACCUSATIVE. (a)
- To*
- (= to beside) : as,

They sent ambassadors to him,

πρέσβεις ἔπεμψαν παρ' αὐτόν.

They came within a little of perishing,

παρὰ μικρὸν ἦλθον ἀποθανεῖν (= to beside a little).

So too : *He almost escaped*, παρὰ μικρὸν διέφυγεν. *To be superior by far*, παρὰ πολὺ περιγενέσθαι. *To esteem as little, as nothing*, παρὰ μικρὸν, παρ' οὐδὲν τίθεσθαι.

- (b)
- Beyond, contrary to*
- : as,

That was beyond his strength,

τοῦτο ἦν παρὰ δύναμιν αὐτοῦ.

Many things happen contrary to expectation,

πολλὰ γίγνεται παρὰ δόξαν.

So too : *Undeservedly*, παρὰ τὴν ἀξίαν. *In violation of the laws*, παρὰ τοὺς νόμους.

- (c)
- Besides*
- : as,

It is something else besides all these,

ἕτερόν τι ἐστὶ παρὰ πάντα ταῦτα.

- (d)
- In comparison with*
- (= prae) : as,

In comparison with the other animals we live as gods,

παρὰ τὰ ἄλλα ζῶα ὡς θεοὶ βιοτεύομεν.

- (e)
- Because of, owing to*
- (= along of) : as,

It was owing to you that this happened,

παρὰ σὲ τοῦτο ἐγένετο.

- (f)
- During, at the time of*
- : as,

He did not accuse me at the time the crimes were committed,

οὐ κατηγόρησεν ἐμοῦ παρὰ τὰ δεικνύμενα.

EXERCISE 20.

1. It was not so in my day. 2. We can do it by ourselves. 3. They lost about a thousand men. 4. And on the present occasion the opinion naturally prevailed. 5. Will they act in violation of the treaty? 6. This gold they used for their own safety. 7. Many pride themselves upon their wealth. 8. Compared to wisdom, everything else he counted as nothing. 9. I have lived among you during all my life. 10. It will be in their power to attack us. 11. This has happened because of his carelessness. 12. You put up at my house. 13. I went to him for the interest. 14. He mounted upon the wall. 15. They carry loads upon their heads. 16. Cities flourish in time of peace. 17. They made affidavit before the judges. 18. He was restored on specified conditions. 19. God will not accept gifts from the wicked. 20. Unexpected success makes us fools. 21. In the days of the first kings the city rose to a great height of power. 22. He shall be named after his father. 23. This is true even in extreme cases. 24. They went on board and sailed away home. 25. It extended over the greater part of the earth. 26. It was done for your good. 27. They marched against the city. 28. They shall have strength sufficient for their labours. 29. They were scattered over the country in search of plunder.

§ 21.—THE PREPOSITION (*Continued*).

The following prepositions also govern the genitive, dative, and accusative:

1. Περὶ, *about*.

(1) WITH GENITIVE. (a) *About, for*: as,

We are not contending for equal stakes,
οὐ περὶ τῶν ἴσων ἀγωνιζόμεθα.

- (b)
- About, concerning: as,*

I shall be compelled to speak about myself,

ἀναγκασθήσομαι περὶ ἑαυτοῦ λέγειν.

- (c)
- With regard to: as,*

So the matter stood with regard to this affair,

οὕτως ἔσχε περὶ τούτου τοῦ πράγματος.

- (d)
- About, worth: as,*

The Spartans valued discipline highly,

οἱ Λακεδαιμόνιοι κόσμον περὶ πολλοῦ ἐποιεῖντο (= considered it about an important matter).

So too, with ποιεῖσθαι: *More highly, περὶ πλείονος. Most highly, περὶ πλείστου. Above everything, περὶ παντός. Little, περὶ ὀλίγου.*

- (2) WITH DATIVE.
- For (with verbs of fearing): as,*

They feared for the safety of those without,

περὶ τοῖς ἔξω ἔδεισαν.

- (3) WITH ACCUSATIVE. (a)
- About, around, near (of place and time): as,*

There should be sentries around a camp,

φύλακας δεῖ περὶ στρατόπεδον εἶναι.

*About the first sleep, περὶ τὸν πρῶτον ὕπνον.**He happened to be near the place,*

ἔτυχε περὶ τὸ χωρίον ὦν.

So too: *Be busy with something, εἶναι περί τι.*

- (b)
- With regard to, affecting: as,*

They have made a mistake that affects themselves,

ἡμαρτήκασι περὶ ἑαυτούς.

2. Πρός, before.

- (1) WITH GENITIVE. (a)
- Towards, in the direction of: as,*

They are encamped in the direction of Olynthus,

στρατοπεδεύονται πρὸς Ὀλύνθου.

(b) *Before, in the eyes of* : as,

This is just in the eyes even of the gods,

τοῦτο δίκαιόν ἐστι καὶ πρὸς τῶν θεῶν.

(c) *By* (in adjurations) : as,

I beseech you by the gods, πρὸς σε θεῶν ἱκετεύω

(Notice the position of the pronoun).

(d) *On the side of* (of descent) : as,

On the father's side he is an Athenian,

Ἀθηναῖός ἐστι πρὸς τοῦ πατρός.

(e) *On the side of, for the advantage of* : as,

This law is for the advantage of the rich,

οὗτος ὁ νόμος πρὸς τῶν πλουσίων ἐστίν.

(f) *From, at the hands of* : as,

We suffered shameful treatment at your hands,

αἴσχιστα ἐπάθομεν πρὸς ὑμῶν.

(g) *Like* : as,

It is like a woman to do it,

πρὸς γυναικός ἐστι τοῦτο ποιεῖν.

(2) WITH DATIVE. (a) *Near* : as,

They fought a sea-fight near the shore,

ἐναυμάχησαν πρὸς τῇ γῇ.

(b) *Upon* : as,

They do not fix their minds upon realities,

οὐ πρὸς τοῖς οὖσι (from τὸ οὐ) τὴν διάνοιαν ἔχουσιν.

(c) *In addition to, besides* : as,

In addition to this he was blind,

πρὸς τούτοις τυφλὸς ἦν.

- (3) WITH ACCUSATIVE. (a) *To* : as,

They advanced to the rampart,
ἐχώρησαν πρὸς τὸ τεῖχος.

- (b) *Towards* : as,

This island lies towards the north,
ἦδε ἡ νῆσος κεῖται πρὸς ἄρκτον.

- (c) *Against, in reply to* : as,

They fought against him, ἐπολέμησαν πρὸς αὐτόν.
This reply has been made to him,
ταῦτα πρὸς αὐτὸν εἶρηται.

- (d) *With* (after verbs of agreeing, etc.) : as,

They made a treaty with him,
σπονδὰς ἐποιήσαντο πρὸς αὐτόν.

- (e) *With respect to, concerning* : as,

It has nothing to do with Dionysus,
οὐδὲν πρὸς Διόνυσόν ἐστιν.

So too : *Duties towards the gods, τὰ πρὸς τοὺς θεούς.*

Military affairs, τὰ πρὸς τὸν πόλεμον.

By force, πρὸς βίαν.

- (f) *With respect to, for* (of purpose) : as,

They are suitable for the present purpose,
ικανὰ ἐστι πρὸς τὴν παροῦσαν χρείαν.

So too : *To speak so as to please or anger,*

λέγειν πρὸς ἡδονὴν ἢ πρὸς ὀργήν.

- (g) *With respect to, according to, in view of* : as,

They deliberated in the light of their present circum-
stances,
πρὸς τὰ παρόντα ἐβουλευσαντε.

(h) *Compared with* (= with a reference to): as,

Compared with their reputation their power was small,

πρὸς τὸ κλέος ἡ δύναμις αὐτῶν μικρὰ ἦν.

(i) *In consequence of*: as,

In consequence of the message he delayed,

πρὸς τὸ ἄγγελμα ἀνέσχευ.

3. Ὑπὸ, *under*.

(1) WITH GENITIVE. (a) *Under, beneath*: as,

There are courts beneath the earth,

δικαστήριά ἐστιν ὑπὸ τῆς γῆς.

(b) *By* (of the agent after the passive): as,

I was wronged by you, ἡδίκηθην ὑπὸ σοῦ.

They were overwhelmed by the calamity,

ἐνικήθησαν ὑπὸ τοῦ κακοῦ.

(2) WITH DATIVE. *Under, under the power of*: as,

The wild beasts are under the dominion of man,

τὰ θηρία ὑπὸ τοῖς ἀνθρώποις ἐστίν.

You will fall into the power of the king,

γενήσεσθε ὑπὸ βασιλεῖ.

(3) WITH ACCUSATIVE. (a) *Under* (of motion or extension):

as,

They inhabited the acropolis and the parts beneath it,

ῥῆκσαν τὴν ἀκρόπολιν καὶ τὰ ὑπ' αὐτήν.

(b) *About* (of time): as,

About the same time they sent out one hundred ships,

ὑπὸ τὸν αὐτὸν χρόνον ἑκατὸν ναῦς ἐξέπεμψαν.

2. Prepositions in composition, when their meaning remains

unchanged, govern the same case as out of composition; ἀντί, however, usually governs not the genitive but the dative: as,

It is ten furlongs from the city,

δέκα σταδίων ἀπέχει τῆς πόλεως.

The piles rose above the sea,

οἱ στοῖχοι ἐπέρσχον τῆς θαλάσσης. But

They held out against him, ἀπέσχον αὐτοῦ.

EXERCISE 21.

1. It is like the Spartan character to prefer brevity. 2. Do they fear for the safety of the place? 3. He fixes his mind on something else. 4. There are villages towards the East, West, and South. 5. We were the first (§ 48, 5) to resist them. 6. They were at peace with us. 7. Father fought against son. 8. Wherefore were they angry unless in consequence of their defeat? 9. What is it useful for? 10. Compared with *it*, all else is nothing. 11. They fell upon the enemy at once. 12. He came at night-fall. 13. They delayed near the city. 14. We were surrounded by the enemy. 15. It is not large at its source. 16. I have heard nothing about him. 17. He considered honour of no account. 18. Not for all the gold beneath the earth! 19. It was not to their advantage to attack desperate men. 20. Everything is judged according to the result. 21. He was mad with drink. 22. They escaped to the camp. 23. With regard to that, I am at a loss. 24. They were reconciled with one another. 25. He brought the country under his dominion. 26. The contest will be for the noblest prizes. 27. I beseech you by your parents. 28. Many ships were present in addition to our own. 29. His acts do not correspond with his words. 30. It does not concern me.

§ 22.—TIME AND PLACE.

1. *Time when*—when the time is indefinite – and *time within which* are expressed by the genitive, whether with or without an attribute : as,

Flowers bloom in the spring, τὰ ἄνθη ἡρος θάλλει.

He will not come within ten years, οὐχ ἥξει δέκα ἐτῶν.

2. The definite article is used with this genitive after numeral and other adverbs denoting *recurrence* : as,

Three times a day, τρὶς τῆς ἡμέρας.

Many times a month, πολλάκις τοῦ μηνός.

So too : *Ten talents a year, δέκα τάλαντα τοῦ ἔτους.*

3. *Time when*—when the time is definite—is expressed by the dative : as,

On that day, ἐκείνῃ τῇ ἡμέρᾳ.

On the same night, τῇ αὐτῇ νυκτί.

In the fourth year, τῷ τετάρτῳ ἔτει.

4. Instead of the dative of definite time, the preposition ἐν is used :

(1) With all nouns except *day, night, month, year*, and the names of *festivals* : as,

Meanwhile, ἐν τούτῳ (τῷ χρόνῳ).

In the same summer, ἐν τῷ αὐτῷ θέρει.

(2) With all nouns—except the name of *festivals*—used without an attribute : as,

In the night, ἐν νυκτί.

But, *At the Olympic games, Ὀλυμπίοις.*

5. *Duration of time* is expressed by the accusative : as,

They worked for many days,
πολλὰς ἡμέρας εἰργάζοντο.

6. An ordinal—with or without a demonstrative—is used to denote a period extending up to the present : as,

They have been marching ten days,
ἤδη πορεύονται δεκάτην ἡμέραν (ταύτην).

We came out three years ago,
ἐξήλθομεν ἔτος τοῦτο τρίτον.

7. *Motion to* and *motion from* are expressed by prepositions : as,

He went to Athens, ἦλθεν εἰς τὰς Ἀθήνας.

They fled from Corinth, ἔφυγον ἀπὸ τῆς Κορίνθου.

8. *Place where* is usually expressed by ἐν : as, *At Sparta,* ἐν Λακεδαίμονι. But, *At Marathon,* Μαραθῶνι. *At Salamis,* Σαλαμῖνι. *At Plataea,* Πλαταιαῖς. *At Athens,* Ἀθῆνῃσι. *At Thebes,* Θήβῃσι. *At Olympia,* Ὀλυμπίασι. (Locatives.)

EXERCISE 22.

1. Next day they began to march across the plain. 2. They entered the village by night. 3. At that time our fleet was in the gulf. 4. We defeated the Persians at Marathon in the second year of the seventy-second Olympiad. 5. He dismantled our walls twenty years ago. 6. The same summer they invaded Attica. 7. They were compelled to send a garrison to Eretria. 8. For three days the fleet sailed along the coast. 9. He paid the interest into the bank every month. 10. On the third day he went to Sparta. 11. Many prodigies were seen in the sky at this time. 12. Flowers bloom there even in winter. 13. The place had already been besieged ten months. 14. He fled from Athens to Thebes. 15. He lived at Thebes till his death.

§ 23.—COMPARATIVE AND SUPERLATIVE.

1. Comparatives—and words that imply comparison—are followed in Greek by the genitive : as,

Nothing is more shameless than ignorance,

οὐδὲν ἀναιδέστερόν ἐστι τῆς ἀμαθίας.

A calamity too great for words, πάθος μείζον λόγου.

They were twice as numerous as we,

διπλάσιοι ἡμῶν ἦσαν.

So too: *He sings better than you, κάλλιον ᾄδει σοῦ.*

2. The conjunction ἢ, *than*, may be used instead of the genitive and *must* be used instead of it, if the noun that follows the comparative is already in the genitive or dative :

as,

He sells it at less than ten drachmas,

πωλεῖ αὐτὸ ἐλάττωσιν ἢ δέκα δραχμῶν (*gen. of price*).

He does more for us than for you,

πλείω ἡμῖν πράττει ἢ ὑμῖν.

NOTE.—*H, than*, takes the same case after it as before it.

3. Πλέον, *more*, and ἔλαττον or μείων, *less*, when used with numerals are usually indeclinable and do not affect the case of the numeral : as,

In less than ten years, ἐν μείων δέκα ἔτεσιν.

They killed more than three hundred,

ἀπέκτειναν πλέον διακοσίους (= *amplius ducentos interfecerunt*).

4. The English *too*, *rather*, *somewhat*, *very*, with an adjective, are expressed in Greek by the comparative : as,

The answer was rather free.

ἡ ἀπόκρισις ἐλευθερωτέρα ἦν.

5. The comparative is often used as in English instead of the positive : as,

They make the worse appear the better reason,

τὸν ἥττω λόγον κρείττω ποιῶσιν.

The young, the wise, οἱ νεώτεροι, οἱ σοφώτεροι.

It is not good policy to do it,

οὐ γὰρ ἄμεινον τοῦτο ποιεῖν (lit. a better thing).

6. Too great for is μείζων ἢ κατά with an accusative; too great to, μείζων ἢ ὥστε with an infinitive : as,

A calamity too great for tears,

πάθος μείζων ἢ κατὰ δάκρυα.

A corpse of superhuman size,

νεκρὸς μείζων ἢ κατ' ἀνθρωπον.

They are too young to know,

νεώτεροί εἰσιν ἢ ὥστε εἰδέναι.

7. The superlative is used to express the English *very*, *extremely*, etc., with an adjective : as,

He was very fond of learning, φιλομαθέστατος ἦν.

8. The following words are added as intensives to the superlative : πολλῶ, μακρῶ, δὴ, far; ὅτι, ὥς, ὅπως (with or without δύναμαι); εἴ τις καὶ ἄλλος, above every one : as,

Far the greatest, πολλῶ μέγιστος or μέγιστος δὴ.

As quickly as possible, ὥς τάχιστα.

I will send as many ships as possible,

πέμψω ὅτι πλείστας ναῦς (δύναμαι).

He has benefited us more than any man has,

πλείστα, εἴ τις καὶ ἄλλος, ὠφέληκεν ἡμᾶς.

9. Other idioms of the comparative and superlative are :

(a) *With more speed than wisdom, ταχύτερα ἢ σοφώτερα.*

- (b) *They became more powerful than ever,*
 δυνατώτεροι αὐτοὶ αὐτῶν ἐγένοντο.
They speak worse than usual, χείρον ἑαυτῶν λέγουσιν.
- (c) *He was more powerful than any of his predecessors,*
 δυνατώτατος ἦν τῶν προγεγενημένων.
- (d) *Consider nothing superior to justice,*
 μηδὲν περὶ πλέονος ποιοῦ πρὸ τοῦ δικαίου.
- (e) *It was cruel to destroy a whole city rather than the guilty,*
 ὥμὸν ἦν ὅλην πόλιν διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους.

EXERCISE 23.

1. Silence is better than speech. 2. They were more numerous than brave. 3. He gave more trouble to the enemy than any other general. 4. The task is too great for human strength. 5. The cavalry alone killed more than six hundred. 6. They raised as large a fleet as possible. 7. We killed many times our own number. 8. Nothing is more cruel than envy. 9. It is not bad policy to hear a thing over and over again. 10. Necessity is stronger than Nature. 11. He is too loyal to desert us. 12. He has more wealth than honesty (*use adjs.*). 13. If any one was wise, it was he. 14. He ran faster than I. 15. I have fought with better men than you. 16. We are chosen to help the weak.

§ 24.—THE TENSES.

1. The present tense represents an action as going on now :
 as, *I write* or *am writing*, γράφω.

2. The present is used idiomatically

(1) To express an *attempt* : as,

They are trying to persuade you to desert Athens,
 πείθουσιν ὑμᾶς προδοῦναι τοὺς Ἀθηναίους.

This is called the *present of the attempt*.

- (2) In narration, of *past time* : as,

The same summer they sent out one hundred ships,
 τοῦ αὐτοῦ θέρους ἐκπέμπουσιν ἑκατὸν ναῦς.

This is called the *historic present*.

- (3) With adverbs of past time, for the English perfect : as,

I have been doing this for a long time,
 τοῦτο πάλαι ποιεῶ (= jamdudum hoc facio).

3. Ἦκω, *I have come*, and οἶχομαι, *I have gone*, have a present form and perfect meaning ; εἶμι, *I shall go*, a present form and future meaning.

4. The imperfect represents an action as going on in past time : as, *I was writing*, ἔγραφον.

5. The imperfect is used idiomatically

- (1) To express an incomplete, continuous, or habitual action : as,

They began to retreat immediately, ἀνεχώρουν εὐθύς.
He used to give them ten drachmas a month,
 ἐδίδον αὐτοῖς δέκα δραχμὰς τοῦ μηνός.
They continued to lay waste the land for many days,
 ἔτεμον τὴν γῆν ἐπὶ πολλὰς ἡμέρας.

- (2) To express an *attempt* : as,

He tried to back out of his words,
 ἐξανεχώρει τὰ εἰρημένα.

- (3) With adverbs of past time, for the English pluperfect : as,

I had been doing it for a long time,
 τοῦτο πάλαι ἐποίουν.

6. The future represents an action going on in future time : as, *I shall write or be writing*, γράψω.

It is often used as a polite command : as,

This, then, you will do, ταῦτα οὖν ποιήσετε.

7. The aorist represents an action as occurring at some indefinite (ἀόριστος) past time : as, *I wrote, ἔγραψα.*

As opposed to the imperfect, which is the tense of description, the aorist is the tense of *narration* : as,

He went up and began to teach,
ἀνέβη καὶ ἐδίδασκεν.

8. The aorist is used for the English pluperfect

(1) When simply marking precedence in time : as,

They had wished to revolt even before the war,
ἔβουλήθησαν ἀποστῆναι καὶ πρὸ τοῦ πολέμου.

(2) After ἐπεὶ, ἐπειδὴ, ὥς, ὅτε (*when*) ; ἕως and πρὶν (*till*) : as,

When they had raised a trophy they sailed away,
ἐπεὶ ἔστησαν τροπαῖον ἀπέπλευσαν.

9. The aorist is used for the English present

(1) Of what is just happening : as,

I am amused at your threats,
ἡσθην ταῖς σαῖς ἀπειλαῖς.

(2) Of what usually happens : as,

Many things happen unexpectedly,
πολλὰ παρὰ δόξαν ἐγίνετο.

This is called the *gnomic aorist*.

10. The perfect represents an action as completed now ; the pluperfect, an action as completed in some past time : as, *I have written, γέγραφα. I had written, ἐγεγράφευ.*

11. The future-perfect is used

- (1) To represent a future action continuing in its effects : as,

He shall be appointed to command us,
προσεταιάζεται ἄρχειν ἡμῶν.

- (2) To represent a future action completed immediately : as,

Speak and it shall be done immediately,
φράξε καὶ πεπράξεται.

- (3) As the ordinary future of verbs with a perfect-passive form but present meaning : as, *μémνημαι, I remember ; fut. μεμνήσομαι. Kéκτημαι, I possess ; fut. κεκτήσομαι.*

12. The fut.-pf. act. is expressed by a periphrasis of the pf. part. of the verb with the fut. of εἰμί : as,

If we do this, we shall have done our duty,
ἐὰν τοῦτο ποιῶμεν, τὰ δέοντα πεποιηκότες ἐσόμεθα.

13. The seven Greek tenses are divided into primary and secondary. Thus :

Primary	{	Pres.	Secondary	{	Impf.
		Fut.			Aor.
		Perf.			Plupf.
		Fut.-perf.			

EXERCISE 24.

1. I came, I saw, I conquered. 2. He is now trying to save them. 3. The country was inhabited in the time of Cecrops. 4. They went out and began to shout. 5. They returned to Athens whence they had come. 6. They did not dare to do it till they had killed the king. 7. We began to blockade the city on the seventh day. 8. They will never possess empire. 9. You have come without arms. 10. Your minds will be adorned with all the virtues. 11. They had already

been waiting for a long time. 12. A smaller number often defeats a larger. 13. They have made an inroad into our territory. 14. We shall then have been left without friends. 15. He always imposed the severest penalties.

§ 25.—THE MOODS.

1. The subjunctive is used in simple sentences

(1) In exhortations, in the 1st pers. sing. and plur. The negative is *μή*: as,

Let us not forget our former friends,
μή ἐπιλαθόμεθα τῶν πρὶν φίλων.

This is called the *hortative subjunctive*.

(2) In questions that imply deliberation: as,

What are we to do? τί ποιῶμεν; (= quid faciamus?)

This is called the *deliberative subjunctive*.

NOTE.—*What ought we to have done?* is *τί χρὴν ποιεῖν*: (= *quid faceremus?*)

The deliberative subjunctive is also used after *βούλει* or *θέλεις*; as,

Do you wish that we should remain? θέλεις μένωμεν;

(3) With *μή* in prohibitions, for the imperative: as,

Fear not, μή δέισητε.

NOTE.—If the present is used in prohibitions, the imperative is used; if the aorist, the subjunctive: as,

Do not steal, μή κλέπτε or *μή κλέψῃς.*

2. The optative (*εὐκτική ἔγκλισις*) gets its name from its use in expressing a wish: as,

May I never be seen in your house!
μήποτε ὀφθείην παρ' ὑμῶν

Its chief use, however, is as a secondary mood to the indicative and subjunctive : as,

I have come to see the fight,

ἦκω ἵνα τὴν μάχην ἴδω.

I had come to see the fight,

ἦκον ἵνα τὴν μάχην ἴδοιμι.

Hence the important rule : *The ind. or subj. follows primary tenses ; the optat., secondary (§ 24, 13).*

3. The optative with ἄν is used as a weaker future or to make an assertion less positive : as,

He will be glad to do it, ἡδέως ἂν ταῦτα πράττοι.

I should say that you are right,

εἴποιμι ἂν ἔγωγε ὅτι ὀρθῶς ἔχεις.

4. The distinction of time is lost in the dependent moods of the aorist : as, *Know thyself, γνῶθι σεαυτόν.*

Hence, in the dependent moods, while the present marks strictly the *continuance* of an action, the aorist marks simply its *occurrence* and is much more usual than the present : as, *I wish to write, βούλομαι γράψαι.* But, *I wish to be writing* (e.g., *when he comes*), βούλομαι γράφειν.

So too : *Do not steal, μὴ κλέπτει* (of a habit), *μὴ κλέψῃς* (of a particular act)

5. The idea of time, however, is expressed by the dependent moods of the aorist

(1) In oratio obliqua : as,

He said that he had done it, ἔφη ποιῆσαι, or εἶπεν ὅτι ποιήσειεν (or. recta = ἐποίησα, *I did it*).

(2) When the participle stands for a main verb (§ 41, 2) : as,

He took the money and departed,

λαβὼν τὰ χρήματα ἀπῆλθεν.

6. The fut. opt. and the pf. opt. are never found except in oratio obliqua after secondary tenses (§ 25, 2) : as,

He said that the cities would revolt,
 εἶπεν ὅτι αἱ πόλεις ἀποστήσονται
 (or. recta = ἀποστήσονται, *they will revolt*).

NOTE.—As opposed to the infinitive, the other moods are called *finite*.

EXERCISE 25.

(Use the moods of the aor. rather than those of the pres.)

1. Shall we speak or keep silent? 2. Let me rest my weary body. 3. Strike but hear. 4. Be ye angry and sin not. 5. Where shall I stand? 6. Let us adorn ourselves with simplicity. 7. He said that he would go away by night. 8. May you be more fortunate than I! 9. Do not do your country this wrong. 10. Where am I to turn? 11. Do you wish that we should go away? 12. I should like to hear you sing. 13. Do not tell me that anything is more wonderful than man. 14. Thereupon he ordered them to give quarter. 15. It was said that they had thrown poison into the cisterns.

§ 26.—PASSIVE AND MIDDLE VOICE.

1. The following verbs have a passive meaning and are followed by ὑπό with the genitive of the agent: ἐκπίπτω, *am banished*; ἀποθνήσκω, *am killed* (pass. of ἀποκτείνω); φεύγω, *am put to flight* (or *prosecuted*); ἀλίσκομαι, *am taken* (pass. of αἶρέω); κείμει, *am placed* (pass. of τίθημι. Cf. σύγκειμαι, *am composed* and διάκειμαι, *am disposed*).

2. The following verbs have two perfects in the active voice, one a perfect active in meaning, the other a present passive:

	1st pf.	2nd pf.
ἀνοίγειμι, <i>open</i>	ἀνέωχα.	ἀνέωγα, <i>stand open.</i>
ἐγείρω, <i>waken</i>	ἐγήγερκα.	ἐγρήγορα, <i>am awake,</i> <i>watch (over, περί).</i>
ὄλλυμι, <i>destroy</i>	ὄλώλεκα.	ὄλωλα, <i>perish.</i>
πῆγνυμι, <i>fix</i>	————	πέπηγα, <i>am fixed, frozen.</i>
κατάγνυμι, <i>break</i>	————	κατέαγα, <i>am broken.</i>

3. The middle voice represents

(1) An action performed by the subject upon himself : as,

I teach myself geometry, διδάσκομαι τὴν γεωμετρίαν.

This is called the *reflexive* use of the middle.

(2) An action performed by the subject for himself : as,

He chooses war, αἰρεῖται τὸν πόλεμον
(= takes for himself).

(3) An action which the subject gets performed for himself, as :

I have my children taught geometry,
διδάσκομαι τοὺς παῖδας τὴν γεωμετρίαν.

4. The true reflexive use of the middle is rare unless where the verb gets a new meaning in the middle voice. Thus,

He praised himself, ἐπῆνεσεν ἑαυτόν.
He killed himself, ἀπέσφαξεν ἑαυτόν.

It is found in the following :—

πείθω, *persuade*, M. *obey* ; λούω, *wash*, M. *bathe* ; στέλλω, *send*, M. *go* ; παύω, *make to cease*, M. *cease* ; πορεύω, *make to go*, M. *go* ; περαιόω, *make to cross*, M. *cross* ; τίλλω, *pluck*, M. *tear the hair, mourn* ; ἐπιτίθημι, *place on*, M. *attack* ; ἀπέχω, *keep off*, M. *abstain* ; τήκω, *melt*, M. *pine* ; φαίνω, *show*, M. *appear* ; κοιμάω, *lull*, M. *sleep* ; φοβέω, *frighten*, M. *fear* ;

ἵστημι, *place*, M. *stand*; ἐπείγω, *make to hasten*, M. *hasten*; ἀπαλλάττω, *make to remove*, M. *remove, depart*; πήγνυμι, *fix*, M. *congeal*; λανθάνω, *escape notice*, M. *forget*; ἀγάλλω, *adorn*, M. *plume oneself*; βουλεύω, *advise*, M. *take counsel*.

EXERCISE 26.

1. They have all been banished from the country. 2. Firm ice had formed upon the river. 3. He frightened others, even though afraid himself. 4. The stag bathed in the lake. 5. Do you wish us to abstain from all pleasures? 6. He said that all revelry would cease. 7. Do not pine away with sorrow for the child. 8. Do you think they are watching over our safety? 9. The gates of the temple stood open night and day. 10. My head is broken. 11. Shall we never persuade you to obey us? 12. Standing there, they erected a trophy. 13. He wished to take counsel with us. 14. Do not plume yourself upon your name. 15. He was put to death by his countrymen. 16. May all men so disposed speedily perish!

§ 27.—THE MIDDLE (*Continued*).

1. The middle is often used to express that the subject performs an action *for himself*: as, αἰρέω, *take*, M. *take for oneself, choose*; αἶρω, *raise*, M. *take on oneself, undertake*; μισθόω, *hire out, let out*, M. *hire for oneself*; σπένδω, *pour a libation*, M. *make a truce*.

So too: θεῖναι νόμους, *enact laws (for others)*; θέσθαι νόμους, *enact laws (that one must obey oneself)*.

2. The middle is occasionally used also to express that the subject gets an action performed for himself: as,

πρωιδῆμαι, *have made*; διδάσκειμαι, *have taught*; γράφομαι, *prosecute* (= have a name entered before the archon).

3. The following middle verbs use the aor. pass. instead of the aor. mid. : φοβέομαι, *fear*, ἐφοβήθην, *I feared*; κοιμάομαι, *sleep*, ἐκοιμήθην, *I slept*; κλίνομαι, *lie*, ἐκλίθην, *I lay*; ἀσκέομαι, *practise*, ἡσκήθην, *I practised*; δέομαι, *ask*, ἔδειθην, *I asked*; περαιώομαι, *cross*, ἐπεραιώθην, *I crossed*; μέμφομαι, *blame*, ἐμέμφθην, *I blamed*; ἀπαλλάττομαι, *depart*, ἀπηλλάγην, *I departed or got rid of*.

4. The following futures are middle in form but passive in meaning : τιμήσομαι, *I shall be honoured*; ὠφελήσομαι, *I shall be aided*; θρέψομαι, *I shall be reared*; φυλάξομαι, *I shall be guarded*; ὁμολογήσομαι, *I shall be confessed*.

5. The following verbs are true deponents : δέχομαι, *receive*; γίγνομαι, *become*; μάχομαι, *fight*; μαίνομαι, *am mad*; ἠδομαι, *rejoice*; αἰσθάνομαι, *perceive*; ἀσπάζομαι, *welcome*; βούλομαι, *wish* (1 a. ἐβουλήθην).

EXERCISE 27.

1. Their names will always be honoured by this country. 2. He practised all the virtues. 3. They have had a bronze statue of him made. 4. On the third day they crossed the river. 5. Besides this, the gods have ordained unwritten laws for man. 6. They made a truce with us for (ἐπί+acc.) fifty years. 7. Will they undertake to make war against us? 8. Solon enacted laws for the Athenians. 9. Which of the two are we to blame for (gen.) this disaster? 10. Do you want us to prosecute him for theft? 11. You will be aided more by few than by many. 12. We begged them to depart from the country. 13. They are too wise to choose war instead of peace. 14. Remember that the half is often more than the whole. 15. I do not think that we shall sell our freedom cheaply.

§ 28.—THE PARTICLE ἄΝ.

1. The particle ἄν may be used with the indicative, subjunctive, optative, infinitive, or participle.

2. ἄν is used with the impf. or aor. ind. to denote a result depending upon some condition expressed or implied : as,

You would be making a mistake, ἡμάρτανες ἄν.

That would never have happened,

τοῦτο οὐποτ' ἐγένετο ἄν

ἄν { + impf. ind. = *would now (or then).*
+ aor. ind. = *would have.*

3. ἄν joined to pronouns and introductory particles has the force of *ever* and takes the subjunctive : as, ὅς ἄν, *whoever* ; ὅταν (= ὅτε + ἄν), *whenever* ; εἰάν (= εἰ + ἄν), *if ever* : as,

He puts to death whomsoever he catches,

ὃν ἄν ἔλῃ διαφθείρει.

Whenever he comes, I will go away,

ὅταν ἐκεῖνος ἔλθῃ, ἐγὼ ἄπειμι.

If ever he does this, he is punished,

εἰάν τοῦτο πράττῃ, κολάζεται.

NOTE.—After a secondary tense, the subjunctive usually becomes optative and the ἄν is dropped : as,

Whenever he came, I went away,

ὅτε ἐκεῖνος ἔλθοι, ἐγὼ ἀπῆην.

If ever he did this, he was punished,

εἰ τοῦτο πράττοι ἐκολάζετο.

This is called the *optative of indefinite frequency*.

So too : *I will wait till it is opened, μενῶ ἕως ἂν ἀνοιχθῇ.*

waited till it was opened, ἔμενον ἕως ἀνοιχθείη.

4. "Αν with the opt. is used as a weaker or a conditional future (§ 25, 3): as,

I should like to see it, τοῦτο ἡδέως ἂν ἴδοιμι.

The laws will not make us good,

οἱ νόμοι οὐκ ἂν ἡμᾶς ἀγαθοὺς ποιήσειαν.

Hence, too, the opt. with ἂν is used as a polite imperative: as,

Go in, please, χωροῖς ἂν εἴσω.

5. "Αν is used with the infinitive or participle where, in a finite construction, it would be used with a finite mood: as,

They thought that they should take the city, ἐνόμισαν ἂν ἐλεῖν τὴν πόλιν (Finite construction = ἐλοίμεν ἂν, *we shall take*). *They knew that they should conquer, ἔγνωσαν ἂν κρατήσαντες* (Finite construction = κρατήσασθαι ἂν, *we shall conquer*). See § 44, 2.

6. "Αν is usually placed near the beginning of the sentence, and may, if the sentence is long, be repeated with the verb to which it belongs: as,

For evidently, if I did this, I should be teaching you not to believe in the existence of the gods, σαφῶς γὰρ ἂν ἐγὼ τόδε ποιῶν θεοὺς ἂν διδάσχοιμι μὴ νομίζειν ὑμᾶς εἶναι.

EXERCISE 28.

1. I should like to understand this language. 2. You will never find a better man. 3. I should not be so happy now. 4. No judge would have condemned him to death. 5. If ever they stole, they were banished. 6. It would not have happened without a cause. 7. Whenever we are angry, we are mad. 8. Call no one happy until his life is ended. 9. Some would have guessed one thing, others another. 10. Whenever they advanced, we retreated. 11. There is no one whom I should be more eager to hear. 12. He said that he would have preferred death itself. 13. We thought that the town would have been taken. 14. Who would have been found base enough to betray him?

§ 29.—FINAL AND OBJECT CLAUSES

AND VERBS OF FEARING.

1. Clauses introduced by *ἵνα*, *ὥς*, or *ὅπως*, *in order that*, expressing an end or purpose (and therefore called *final clauses*) take the subjunctive after primary tenses and the optative after secondary. The negative is *μή* : as,

I have come to see the battle, ἦκω ἵνα τὴν μάχην ἴδω.

I had come to see the battle, ἦκον ἵνα τὴν μάχην ἴδοιμι.

2. The subjunctive, however, is used instead of the opt. in final clauses when, for the sake of vividness, the past is to be represented as present : as,

He went abroad that he might not be compelled to abrogate any of his laws, ἀπεδήμησεν ἵνα μή τινα τῶν νόμων ἀναγκασθῇ λῶσαι.

This is called *graphic sequence*.

3. The ind. of the secondary tenses is used after final conjunctions to express an *end unattained* : as,

They should have held an investigation in order that we might have got rid of him, χρὴν ζητεῖν αὐτοὺς ἵνα ἀπηλλάγμεθα τούτου.

This idiom will translate the English *in which case we might*, etc.

4. Verbs meaning to *take care*, *strive*, *effect*, are followed by *ὅπως* and the future indicative. The negative is *μή* :

The law takes care that this shall not occur,

ὁ νόμος ἐπιμελείται ὅπως τοῦτο μὴ γενήσεται.

The clause introduced by *ὅπως* is called an *object clause*. The opt. takes the place of the ind. after secondary tenses ; but in graphic sequence (§ 2, 4) the ind. remains unchanged : as,

They were taking steps to bring over the city, ἔπραττον ὅπως τὴν πόλιν προσποιήσουεν (or—in graphic sequence—προσποιήσουσιν).

5. When used in commands or exhortations, the verb meaning to *take care* may be dropped before ὅπως: as,

See that ye be men, ὅπως ἔσεσθε ἄνδρες.

6. Verbs of *fearing* usually take the subjunctive after primary tenses and the opt. after secondary. *That* or *lest* after verbs of *fearing* is μή and *that not* is μή οὐ: as,

I fear that he will die,

φοβοῦμαι μὴ θάνῃ (= vereor ne moriatur).

I fear that he will not die,

φοβοῦμαι μὴ οὐ θάνῃ (= vereor ut moriatur).

I was afraid that he would die,

ἐφοβήθην μὴ θάνοι (or—in graphic sequence—θάνῃ).

7. The past ind., however, is used after verbs of *fearing* when they refer to a fact; and the fut. ind. with μή or ὅπως μή, when the fear is regarded as likely to be realized: as,

I am afraid he was speaking in jest,

φοβοῦμαι μὴ παίζων ἔλεγεν.

I am afraid we shall find that this is true,

φοβοῦμαι μὴ (or ὅπως μὴ) εὐρήσομεν τοῦτο ἀληθές εἶναι.

8. *There is danger that,* κίνδυνός ἐστι μὴ, *I am on my guard lest,* φυλάττομαι μὴ and *I suspect that,* ὑποπτεύω μὴ take the construction of verbs of *fearing*: as,

There is danger that they will side with the enemy,

κίνδυνός ἐστι μὴ γένωνται μετὰ τῶν πολεμίων.

EXERCISE 29.

1. See that ye be worthy of your liberty. 2. I am afraid that men love themselves more than their neighbours. 3. He thought he needed friends, that he might have fellow-labourers.

1. The gods gave them sleep, that they might rest from their daily labours. 5. Do not be afraid that you will not be more fortunate than I. 6. They took care that the better men should rule the worse. 7. There was no danger that the place would be taken. 8. I was afraid that my head was broken. 9. In order to deceive the enemy, they began to retreat. 10. He will take care that we do not escape his notice. 11. They will break down the bridge, in order that we may not cross the river. 12. He managed that the army should not be tortured with hunger and thirst. 13. He ought to have called in witnesses, in which case we might have referred to them. 14. They took care that we should not only promise but perform.

§ 30.—THE CONDITIONAL SENTENCE.

1. The *if*-clause of the conditional sentence is called the *protasis* (προτείνω); the main clause, the *apodosis* (ἀποδίδωμι, *refer*). The negative of the *protasis* is μή, of the *apodosis* οὐ.

2. Three classes of conditional sentences are to be distinguished:

(1) Those in which nothing is implied with regard to the fulfilment of the condition. These take the ind. in both clauses: as,

If he has anything, he gives it, εἰ τι ἔχει, δίδωσιν.

If he had anything, he gave it, εἰ τι εἶχεν (or ἔσχεν),
εἰδίδου (or ἔδωκεν).

(2) Those in which the fulfilment of the condition is referred to the future. Of these there are two types:

(a) Where the condition is regarded as likely to be fulfilled: as,

If he has (old Eng. shall have) anything, he will give it,

εἰάν τι ἔχῃ δώσει.

Here *ἐάν* with the subjun. is used in the protasis, the fut. ind. in the apodosis.

(b) Where the condition is regarded as unlikely to be fulfilled : as,

If he should (were to) have anything, he would give it,
εἴ τι ἔχοι δοίη ἄν.

Here *εἰ* with the opt. is used in the protasis, the opt. with *ἄν* in the apodosis.

(3) Those in which the condition is contrary to fact. Of these also there are two types :

(a) Where the condition is referred to the present : as,

If he had anything (now), he would give it,
εἰ τι ἔχεν, ἐδίδου ἄν.

Here the imperfect ind. is used in the protasis, the imperf. with *ἄν* in the apodosis.

(b) Where the condition is referred to the past : as,

If he had had anything, he would have given it,
εἴ τι ἔσχεν, ἔδωκεν ἄν.

Here the aor. ind. is used in the protasis, the aor. with *ἄν* in the apodosis.

NOTE 1.—Conditional sentences of the first type under class (3) may, however, express action continued in past time : as,

If he had had a fleet, he would have commanded the islands,
εἰ ναυτικὸν εἶχε, τῶν νήσων ἐκράτει ἄν.

NOTE 2.—In conditional sentences of class (3), the protasis may refer to the present and the apodosis to the past, or vice versa : as,

If they were wise (now), they would not have done it,
εἰ σοφοὶ ἦσαν, οὐκ ἂν ταῦτα ἐποίησαν.

3. The conditional sentences of the form: *If ever he has anything, he gives it*, εἰς τι ἔχει, δίδωσιν, and *If ever he had anything, he gave it*, εἰς τι ἔχοι, ἐδίδου, fall under § 28, art. 3.

NOTE.—The verb of the apodosis in the latter type is usually —because of its frequentative force—in the impf.

TABLE OF CONDITIONAL SENTENCES.

(1) SIMPLE PRES. AND PAST CONDITIONS. (Nothing said as to fulfilment of condition)—Ind. in both clauses.

(2) FUTURE CONDITIONS. (a) *More vivid fut.* (condition regarded as likely to be fulfilled. English sign, *shall* or *will* in apod.)—'Εἰς + subjun. in protasis and fut. ind. in apod. (b) *Less vivid fut.* (condition regarded as unlikely to be fulfilled. Eng. sign, *should* or *were to* in protasis)—Εἰ + opt. in protasis and opt. + ἄν in apod.

(3) CONDITIONS CONTRARY TO FACT. (a) *Referred to pres.* (Eng. sign, *now*, expressed or implied in each clause)—Impf. ind. in protasis and impf. + ἄν in apod. (b) *Referred to past* (Eng. sign, *should*, or *would*, *have* in apod.)—Aor. ind. in protasis and aor. + ἄν in apod.

For a full account of the conditional sentence, see Goodwin's "Greek Moods and Tenses," from which the above remarks are mainly taken.

EXERCISE 30.

1. If he had not spoken through an interpreter, we should not have understood him. 2. If he were to do it, I should be very glad. 3. If tears were a remedy for sorrow (*gen.*), we should buy tears with gold (*gen.*). 4. If you attempt many things, you will do none well. 5. If the bow were always bent, it would break. 6. If (ever) a man confers a favour he should forget it immediately. 7. If this country had been

wise, it would never have undertaken such a war. 8. If the enemy do this, we shall deprive them of their ships. 9. If he had done it, he would have despised himself. 10. If the ice were firm, we should cross the lake. 11. If we had not given quarter, all would have been killed. 12. If we should surrender on such terms, we should be mad.

§ 31.—'EI WITH VERBS OF EMOTION.

'Ei with the indicative is used for *ὅτι*, *that*, after verbs expressing emotion: as, *Wonder* (θαυμάζω), *be ashamed* (αἰσχύνομαι), *be indignant* (ἀγανακτέω), *be satisfied* (ἀγαπάω), *be dreadful* (δεινὸν εἶναι). The negative is *μή*. *E.g.* :

I am surprised that you hesitate,
θαυμάζω εἰ ὀκνεῖτε.

I am indignant that I am not able to come,
ἀγανακτῶ εἰ μὴ οἶός τ' εἰμὶ ἐλθεῖν.

He is not satisfied with escaping punishment,
οὐκ ἀγαπᾷ εἰ μὴ δίκην ἔδωκεν.

EXERCISE 31.

1. I am surprised that they were not angry with us. 2. It was a dreadful thing that he did not appear. 3. He was not ashamed that he was bringing a false charge against me. 4. If you associate with the idle, you will become idle yourself. 5. If we conquer them in one more battle, we shall be undone (2 *pf.*, § 26, 2). 6. If those who (§ 3, 1) have been disappointed were to die, all would die. 7. If I had obeyed the doctor, I should not now be ill. 8. He would have remained three days at Athens, if they had asked him to do it. 9. No country would be safe unless the citizens obeyed the laws. 10. If he were here, we should teach him geometry. 11. If

8. If the
9. If he
If the ice
not given
ould sur-

he had more foresight and less passion, he would succeed more easily. 12. If he ever received a favour, he never forgot it. 13. If he had not been a good servant, he would never have been a good master. 14. If they had feared their general more, they would have feared the army less. 15. If we despise the artist, we shall not be delighted with his work.

32.—THE RELATIVE.

ON.

verbs ex-
t (αἰσχρο-
e dreadful

1. The common correlatives are :

He... who, οὗτος...ὅς (Lat. *hic... qui*) ; *as great... as*, τοσοῦτος...ὅσος or ὅς (Lat. *tantus... quantus*) ; *such... as*, τοιοῦτος...οἷος or ὅς (Lat. *talis... qualis*) ; *as old... as*, ὡς...ἡλικος and *all... who*, πάντες...ὅσοι.

Instead of τοσοῦτος, τοιοῦτος and τηλικούτος, respectively, τοιούσδε, τοιούσδε and τηλικόσδε are used. (§ 11, 2.) *E.g.* :

You say such things as no one else would say.
τοιαῦτα λέγεις ἃ οὐδεὶς ἄλλος ἂν λέξειεν.

t,

2. The case of the relative is determined by the verb of its own clause ; its gender, number, and person by the antecedent : as,

This is the man whom you saw,
οὗτός ἐστιν ὁ ἀνὴρ ὃν εἶδες.

3. The antecedent may be put (without the article) in the relative clause or—if a demonstrative—omitted : as,

This is the man whom you saw,
οὗτός ἐστιν ὃν εἶδες ἄνθρωπον.

Those who were able did it,
οἱ ἐδύναντο, τοῦτο ἐπραξαν.

as. 2. It
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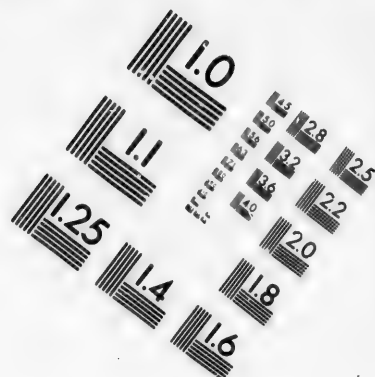
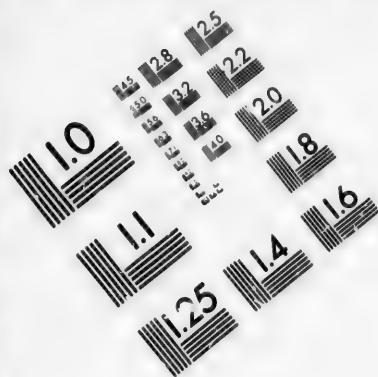
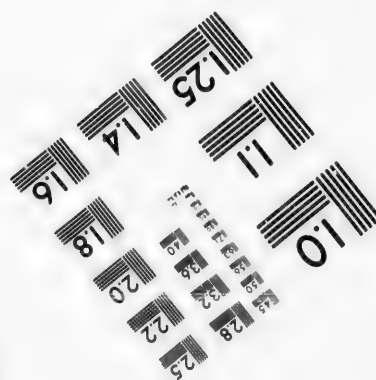
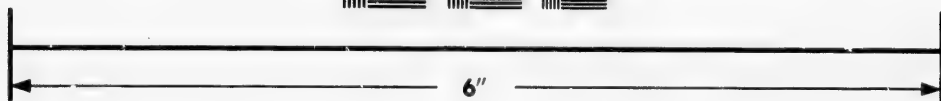
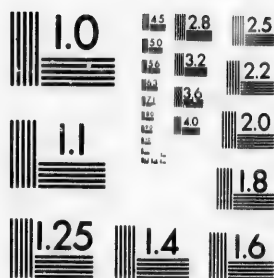


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4. When the relative connects two nouns of different gender, it usually agrees with the latter : as,

The sword which they call scimitar,

τὸ ξίφος ὃν ἀκινάκην καλοῦσιν.

5. A relative referring to two or more antecedents agrees, if the antecedents are the names of persons, with the more worthy gender (masculine rather than feminine) ; but, if the antecedents are the names of things, the relative is in the neuter plural or agrees with the last : as,

The men and women who are near,

οἱ ἄνδρες καὶ γυναῖκες οἱ σχεδὸν εἰσιν.

They got rid of the wars, dangers, and confusion into which we are fallen, ἀπηλλάγησαν πολέμων καὶ κινδύνων καὶ παραχῆς εἰς ἃ (or ἣν) κατέστημεν.

6. When the antecedent is in the genitive or dative, the relative—if in the accusative—is usually attracted into the case of the antecedent : as,

We will obey the leader whom he sends us,

πεισόμεθα τῷ ἡγεμόνι ᾧ ἂν πέμψῃ.

This is called *Attic attraction*.

The antecedent may be put in the relative clause or—if a demonstrative—omitted : as,

He came with the force he had,

ἦλθε σὺν ᾧ εἶχε δυνάμει.

I use what I have, χρᾶσμαι οἷς ἔχω (= τοῖτοῖς ᾧ).

They will forget what they suffered,

ἐπιλήσονται ὧν ἔπαθον (= τούτων ᾧ).

7. Ἔστιν οἷ, *some* (= there are who), is treated as one word and the pronoun declined : as,

Some say, ἔστιν οἱ λέγουσιν.

Some they wounded, ἔστιν οὓς ἔτρωσαν,

So too : *Sometimes*, ἔστιν ὅτε. *Somewhere*, ἔστιν ὅπου. *Some how*, ἔστιν ὅπως. *No how*, οὐκ ἔστιν ὅπως (= it is impossible that) : as,

It can not be that he will do it,
οὐκ ἔσθ' ὅπως ταῦτα ποιήσει

8. ὅστις is used

(1) For *whoever*, *any one who* (Lat. quisquis) : as,

Whoever you are, you will be punished,
ὅστις εἶ, δώσεις δικην.
He has suffered no harm whatever,
πέπονθεν οὐδὲν ὅτιοῦν (Lat. ne tantillum quidem).

(2) As an emphatic relative : as,

The city which is there, ἡ πόλις ἣτις ἐκεῖ ἐστίν.

9. *All who* is πάντες ὅσοι or εἴ τις : as,

All those who were taken, were killed,
πάντες ὅσοι (or εἴ τινες) ἐλήφθησαν ἀπέθανον.

10. *He who*, *the man who*, *anyone who*, with a finite verb, are expressed—if the antecedent is unemphatic—by the article with the participle : as,

The man who first corrupted the people, was the man who first entertained them, ὁ πρῶτος ἐστιάσας, πρῶτος διέφθειρε τὸν δῆμον.

NOTE.—The relative is never omitted in Greek as in English : as,

I enjoy the good things I have,
ἀπολαύω ὧν ἔχω ἀγαθῶν.

EXERCISE 32.

1. He took what he needed. 2. Do not deprive the country of the territory she has acquired. 3. He is a fool, whoever he is. 4. I spoke in the language I understood. 5. They killed

all whom they met. 6. Those who were chosen to enact laws, have broken the very laws they were chosen to enact. 7. If he were here, he would not admire those who transact the affairs of this country. 8. Some of our cities have been destroyed. 9. I am afraid that we sometimes make mistakes. 10. If we had obeyed the general who was set over us, we should have conquered them. 11. There is no mark by which to distinguish the wicked. 12. If he had the ten drachmas which he received as a gift, he would give us something.

§ 33.—THE RELATIVE (*Continued*).

1. The phrase *ὅς σὺ ἀνὴρ*, *a man like you*, is treated as one word but each part declined : as,

He gratifies a man like you, χαρίζεται οἷῳ σοὶ ἀνδρί.

I praised men like you, ἐπῆνεσα οἷους ὑμᾶς ἀνδρας.

2. The antecedent is occasionally attracted into the case of the relative : as,

The property which he left was not worth much,

τὴν οὐσίαν ἣν κατέλιπεν οὐ πολλοῦ ἀξία ἦν.

This is called *inverse attraction*.

- It is found in the phrase *οὐδεὶς ὅστις οὐ*, *every one* : as,

There was no one he did not deplore,

οὐδένα ὅντινα οὐ κατέκλαισεν.

There was no one he did not despise,

οὐδενὸς ὅτου οὐ κατεφρόνησεν.

3. The ind. is the regular mood of the relative clause in *oratio recta* : as,

I am bringing a man whom you must imprison,

ἀνδρα ἃς οὐ εἰρῆσαι δεῖ.

They told what they had heard, ἔλεξαν ἃ ἤκουσαν.

But after secondary tenses the opt. is used in the relative clause

- (1) To express indefinite frequency (see § 28, 3) : as,

Whatever he got, he destroyed, ὅ, τι λάβοι διέφθειρεν.

- (2) In oratio obliqua, for the pres., fut., and perf. ind. of oratio recta : as,

He said that he was bringing a man whom they must imprison, εἶπεν ὅτι ἄνδρα ἄγοι ὃν εἰρξαι δέοι.

NOTE.—The impf., aor., and plpf. of oratio recta remain unchanged in a relative clause in oratio obliqua : as,

He said they told what they had heard,

εἶπεν ὅτι λέξειαν ἃ ἤκουσαν.

They expected that those whom they had sent for would meet them, ἤλπιζον τούτους οὓς μετέπεμψαν ἀπαντήσεσθαι.

4. The regular negative of the relative clause is οὐ, but μή is used when the clause has a conditional force : as,

What I do not know, I do not think I know, ἃ οὐκ οἶδα, οὐκ οἶομαι εἰδέναι (ἃ μὴ οἶδα = if there is anything which I do not know).

5. The verb of a conditional relative clause is assimilated

- (1) To the subjunctive or optative, if the leading verb is subjunctive or optative.

- (2) To a secondary tense of the indicative, when the leading verb is a secondary tense of the indicative with ἄν : as,

I shall be glad if all who can will do it,

ἡσθήσομαι ἐὰν πάντες ὅσοι ἂν δύνωνται τοῦτο ποιῶσιν.

(NOTE.—If the assimilation is to the subjunctive, ἄν is added.) (§ 37, 3, note.)

I would give whatever he demands, δοίην ἂν ὅ, τι αἰτοίῃ.

I would have done what I could, ἔπραξα ἂν ἃ ἐδυνάμην.

6. The relative is used in Greek as in Latin—though much more rarely than in Latin—to express (a) *cause*, (b) *purpose*, (c) *result*. But the indicative—and not, as in Latin, the subjunctive—is the mood of the relative clause: as,

(a) *You did well to do it, καλῶς ἐποίησας ὅς γε ταῦτα ἔπραξας* (cause; ὅς = *because you*; γέ is usually added to the relative).

They congratulated the mother on having such children,
ἐμακάριζον τὴν μητέρα οὗων τέκνων ἐκύρησεν.

(b) *Send a man to the city to make the announcement,*
εἰμψον τινα εἰς τὴν πόλιν ὅς ταῦτα ἀγγελεῖ (purpose).

NOTE.—The verb of the relative clause of purpose is fut. ind., or—after a secondary tense—fut. opt.

(c) *No one is so silly as to be ignorant of this, οὐδεὶς οὕτως εἰρηθής ἐστιν ὅστις ταῦτα ἀγνοεῖ* (result; = ὥστε ταῦτα ἀγνοεῖν).

7. The relative with ἄν and the aorist subjunctive, is used for the English present with a future or future-perfect force: as,

Whatever he takes, he destroys, ὃ, τι ἂν λάβῃ διαφθείρει.

NOTE.—After a secondary tense the subjun. becomes opt. and the ἄν is dropped.

8. The relative is not repeated in Greek. If the syntax demands a change of case, αὐτός is used instead of the relative in the second construction: as,

He was a king whom all loved and served,
βασιλεὺς τις ἦν ὃν πάντες ἐφίλουν καὶ ὑπηρέτουν αὐτῷ.

9. The use of the relative as a connective—so common in Latin—is rare in Greek: as,

Saying this, he departed, ταῦτα εἰπὼν ἀπῆλθεν (= Quae quum dixisset, abiit).

EXERCISE 33.

1. There was no one whom he did not wish to serve. 2. He was a man who lived among us and whom all loved. 3. This is the object he pursues and for the sake of which he performs every act. 4. They obtained what they asked. 5. Let us make them rulers of the country we conquer. 6. How can you know what you have no experience of? 7. He will do (*opt.* + *ἄν*) whatever he wishes. 8. We were invited to see the house they had built (*aor.*). 9. He does not believe what he does not see. 10. They had arms with which to defend themselves (*purpose*). 11. I should have lost some of the many friends I had. 12. He said that they would obey any one whom [§ 33, 3, (1)] the city appointed. 13. They resolved to choose thirty men who should draw up laws (*purpose*). 14. No one was so hard-hearted as to remain. 15. If he had despised men like you, he would not have been so great. 16. You are asking what is unreasonable in asking us to desert them (*cause*).

§ 34.—RELATIVE ADVERBS.

1. The following are the common correlative adverbs of time, place, and manner :

Then...when, τότε...ὅτε or ὁπότε. *So long...till*, τοσούτον χρόνον...ἕως. *There...where*, ἐνταῦθα or ἐκεῖ...οὕ, ὅπου, or ἐνθα. *Thence...whence*, ἐκείθεν...ὅθεν, ὁπόθεν, or ἐνθεν. *Thither...whither*, ἐκεῖσε...οἶ or ὅποι. *In such a way...as*, ὥδε or οὕτως...ὥς, or ὅπως and τῇδε, or ταύτῃ...ῇ, or ὅπῃ.

2. The relative adverb takes regularly the construction of the relative pronoun : as,

We must remain wherever we are posted,
οὐ ἂν ταχθῇ τις, ἐνταῦθα δεῖ μένειν.

They escaped as best they could,
ἀπέφυγον οὕτως ὅπως ἄριστα ἐδύναντο.

3. The relative adverb ὅτε, *when* (=at the time that) must be distinguished from the conjunctions ὥς, ἐπεί, and ἐπειδή, *when* (=after that or inasmuch as): as,

I did it when you were writing,
ὅτε σὺ ἔγραφες, τότε ἐγὼ τοῦτο ἐποίησα.

When he saw us, he came forward at once,
ὥς (or ἐπεί) ἡμᾶς εἶδεν, εὐθὺς προσῆλθεν.

Inasmuch as they did not come out to battle, he began to ravage the land, ἐπειδὴ οὐκ ἐπεξήσαν ἐς μάχην, ἐδήλιον τὴν γῆν.

So too: *As soon as, ἐπειδὴ τάχιστα:* as,

He set out as soon as I arrived,
ἐπειδὴ τάχιστα ἀφικόμεν ἐπορεύετο.

SYNTAX OF ἕως, WHILE, UNTIL.

4. The following are the rules for the use of ἕως, *while, until*:

(1) ἕως when it means *while* takes the indicative: as,

Do it while he is asleep, ποίει τοῦτο ἕως καθεύδει.

(2) ἕως when it means *until* takes

(a) The indicative, if it refers to a definite point of past time: as,

They remained till the general arrived,
ἔμειναν ἕως ὃ στρατηγὸς ἀφίκετο.

(b) Ἄν with the subjunctive, if it refers to the future: as,

Let us remain near till the prison is opened,
περιμένωμεν ἕως ἂν ἀνοιχθῇ τὸ δεσμοτήριον.

But after a secondary tense of the ind., or after an optative, the *ἄν* is dropped and the subjunctive becomes optative : as,

We used to remain near till the prison was opened,
περιμένομεν ἕως ἀνοιχθείη τὸ δεσμωτήριον.
They would fight till they died,
μαχέσαιντο ἄν ἕως ἀποθάνοιεν.

(c) A secondary tense of the indicative, to express an *end unattained* : as,

I would gladly have spoken until I had persuaded them,
ἡδέως ἂν διελεγόμην ἕως αὐτοὺς ἐπείσα.

5. Other words for *until* are *ἄχρι*, *μέχρι* and *ἕστε*. They take the same construction as *ἕως*.

SYNTAX OF *Πρὶν*, BEFORE THAT.

6. The use of *πρὶν*, *before that*, must be distinguished from that of *ἕως* :

(1) In *affirmative* sentences *πρὶν* regularly takes the infinitive : as,

They sent him away before hearing him,
ἀπέπεμψαν αὐτὸν πρὶν ἀκοῦσαι.
I will answer before I see you,
ἀποκριναίμην ἂν πρὶν ὑμᾶς ἰδεῖν.

(2) After a *negative*, *πρὶν* takes

(a) The indicative, when referring to a definite point of past time : as,

Since they had not killed them all before the ship arrived,
ἐπεὶ οὐ διέφθειραν πάντας πρὶν ἢ ναὺς ἀφίκετο.

(b) *Ἄν* with the subjunctive, when referring to the future : as,

I ought not to depart until I am punished,
οὐ χρὴ με ἀπελθεῖν πρὶν ἂν δῶ δίκην.

BUT after a secondary tense of the ind., or after an optative, the *ἄν* is dropped and the subjunctive becomes optative : as,

He forbade any one to shoot until Cyrus was satisfied,
ἀπηγόρευε μηδένα βάλλειν πρὶν Κύρος ἐμπλησθεῖν (§ 39, 3).

He will not dine before you come, οὐκ ἂν δειπνοίῃ πρὶν ἔλθοις.

NOTE.—*Ἔως* and *πρὶν* supplement each other. *Ἔως* is always preceded by an *affirmative* sentence ; *πρὶν* by a *negative*, except in the infinitive construction.

EXERCISE 34.

1. Follow wherever I lead. 2. They occupied the ground wherever it was narrow. 3. Wherever they encamp they make a trench. 4. We remained until they sailed away. 5. Let the treaty remain in force till I come. 6. Wait until you learn the rest. 7. Gather roses while you may. 8. I would have remained quiet until all the rest had spoken. 9. Have hope until you learn the truth. 10. Remain near until we disperse the crowd. 11. Wait until a man is dead before you call him happy. 12. When their fleet had been defeated, they began to be despondent. 13. When spring comes, the flowers bloom. 14. When you do your duty, you will prosper. 15. When they had refitted their ships, they coasted along towards Naupactus.

§ 35.—CAUSAL AND CONCESSIVE CLAUSES.

1. Adverbial clauses stating the ground or cause of the principal assertion are called *causal* adverbial clauses.

2. Causal adverbial clauses are introduced by *ὅτι* or *διότι*, *because* ; or by *ἐπειδή*, *ἐπεὶ*, or *ὥς*, *inasmuch as* (Lat. *quoniam*).

3. The verb of a causal adverbial clause is in the indicative after both primary and secondary tenses : as,

They convinced us more easily because the matter was plain,
 ἔπεισαν ἡμᾶς ῥᾶον ὅτι ἐνδηλον ἦν.

The negative is οὐ : as,

Since that is not the case, I will go away,
 ἐπειδὴ τοῦτο οὐχ οὕτως ἔχει, ἀπειμι.

4. But when it is implied that the cause is assigned on the authority of another, the optative is used instead of the indicative : as,

They abused him because (as they said) he did not lead them out to battle,
 ἐκάκιζον αὐτὸν ὅτι οὐκ ἐπεξάγοι ἐς μάχην.

5. Instead of the causal clause, Greek often uses :

(1) The participle : as,

The Thessalians, because left unsupported, joined the Persians,
 οἱ Θετταλοὶ ἐρημωθέντες ἐμῆδισαν.

(2) Διὰ with the article and infinitive : as,

He was saved because he was not there,
 ἐσώθη διὰ τὸ μὴ παρῆναι.

6. ALTHOUGH, or *even if*, in concessive clauses, is καὶ εἰ or καὶν (καὶ εἰάν) and *not even if*, οὐδ' εἰ or οὐδ' εἰάν.

Concessive clauses take the construction of the conditional sentence (see § 30) : as,

I will do it tho' I perish,
 τοῦτο πράξω καὶν ἀποθάνω.

But instead of καὶ εἰ and a finite verb, καίπερ with the participle is often used: as,

The promise tho' insane was fulfilled,
καίπερ μανιώδης οὔσα ἡ ὑπόσχεσις ἀπῆβη.

EXERCISE 35.

1. They could not do it because it was impossible. 2. He is despondent because he must die, though death is common to all. 3. As it was cold, they lit a fire. 4. Homer praises him because (as he says) he was a good king. 5. As they are the victors, let them remove their dead. 6. Although you are not good at remembering, still remember this. 7. They fought until darkness came on. 8. Even if he were to pay the money into the bank, I should receive it. 9. They would not have been put to death, even if they had surrendered on this account [§ 19, 1, (2)]. 10. We can not desert the Athenians because our wives and children are among them. 11. He would not be invited, even if he were rich. 12. Take care that you use words which all can understand. 13. I would choose liberty in preference to (ἀντί+gen.) everything I possess.

§ 36.—EXPRESSION OF A WISH.

1. The common particles for expressing a wish are εἴθε and εἰ γάρ, *O ! that*.

2. A wish that refers to the future and may therefore be realized, is expressed by the optative with or without εἴθε: as,

May you be happy, εἴθε εὐδαίμων γένοιω.

May you be more fortunate than I,
γένωιο εὐτυχέστερος ἐμῷ.

3. A wish that can *not* be realized is expressed by *εἴθε* and the impf. or aor. indic. —the *impf.* ind., if the wish is referred to the present; the *aor.* ind., if the wish is referred to the past: as,

O! that you had (now) a better understanding,
εἴθε εἶχες φρένα βελτίω.

I wish that I had been with you, εἴθε σοι συνεγενόμην.

4. The negative particle in expressing a wish is *μή*: as,

God forbid! μή γένοιτο (lit. *may it not be*).

I wish that he had not done it,
εἴθε τοῦτο μή ἔπραξεν.

5. The impf. and aor. of *ὀφείλω*, *to owe*, are also used—with or without *εἴθε*—to express a wish that can not be realized: as,

O! that I had died on that day,
ὀφελον ἀποθανεῖν ἐκείνῃ τῇ ἡμέρᾳ.

6. The forms used for the expression of a wish are really protases of common types of the conditional sentence (§ 30). Thus: *O! that this may prove true, εἴθε τοῦτο ἀληθὲς γένοιτο* = *εἰ τοῦτο ἀληθὲς γένοιτο, καλῶς ἂν ἔχοι* (= If this should prove true, it would be well). *O! that this were true, εἴθε τοῦτο ἀληθὲς ἐγίγνετο* = *εἰ τοῦτο ἀληθὲς ἐγίγνετο, καλῶς ἂν εἶχεν* (= If this were true, it would be well).

EXERCISE 36.

1. O! that Socrates were now alive. 2. O! that the wise managed the affairs of the state. 3. I wish that (*εἴθε*) the doctor had been there; the child would not have died. 4. O! that we had not put them to the sword. 5. May you be punished for your injustice (*gen.*)! 6. May our army be victorious! 7. Although it is hard to bear, still we must bear it.

8. Do not provide yourself with money (*acc.*) for (ἐς) the journey. 9. O! that these gates were now open. 10. No one is so wise as not sometimes to err. 11. Are not the blessings of life more numerous than its evils? 12. May I live no longer, if I must see such things as this! 13. All those who wished to live, died a shameful death. 14. They sent a herald to Athens to announce that the island had been taken.

§ 37.—THE INDIRECT QUESTION.

1. A question dependent upon a verb of saying, thinking, knowing or the like, is called an *indirect question*.

2. Interrogative adverbs and pronouns (§ 13, 1) when used in an indirect question, have usually ὁ prefixed. Thus: *How great*, ὁπόσος. *What like*, ὁποῖος. *How*, ὅπως. So too: *Who*, ὅστις (direct = τίς).

3. After a primary tense the verb of the indirect question is in the indicative and not, as in Latin, in the subjunctive: as,

I do not know who he is,
οὐκ οἶδα ὅστις ἐστίν (= nescio quis sit).

After a secondary tense the indicative regularly becomes optative; but, for the sake of vividness, both the mood of the direct question and the form of the direct interrogative pronoun or adverb may be kept unchanged (graphic sequence, as,

I asked him what he was doing, ἠρώμην αὐτὸν, ὅ, τι ποιοίη, or, graphic sequence, τι ποιεῖ. (Direct question = τί ποιεῖς;)

NOTE.—The neuter of ὅστις, *who* (indirect) is written ὅ, τι, to distinguish it from ὅτι, *that, because*.

The impf. and plpf. of the direct question remain unchanged in the indirect: as,

I asked him how much he used to give, ἡρόμην ὅπουτιν ἐδίδου.

An aor. ind. generally remains unchanged, in order to avoid confusion with the form of the *deliberative* question (§ 37, 4): as,

I asked what he had done, ἡρόμην τί ἔδρασεν.

4. When a subjunctive is found in an indirect question, it is the *deliberative* subjunctive [§ 25, 1, (2)]: as,

I do not know where to turn, οὐκ οἶδα ὅποι τράπωμαι.

(Direct question = *ποῦ τράπωμαι*; *where shall I turn?*)

After a secondary tense this subjunctive regularly becomes optative: as,

I did not know where to turn,

οὐκ ᾔδειν ὅποι τραποίμην.

5. *Whether*, in an indirect question, is *εἰ* (negative *μή*): as,

Let us consider whether this is not so,

σκοπῶμεν εἰ τοῦτο μὴ οὕτως ἔχει.

Whether...or, is *εἴτε... εἴτε* or *εἰ... ἤ*, rather than *πότερον... ἤ* (the usual form in the direct question).

He asked whether they gave up the city or not,

ἤρετο εἴτε παρέδωκαν τὴν πόλιν εἴτε μὴ.

6. When a question is repeated by the person of whom it is asked, the indirect form of the pronoun or adverb is used instead of the direct: as,

What are you doing? τί ποιεῖς;

What am I doing? (do you say), ὅ, τι ποιεῖ;

7. Relative pronouns and adverbs are sometimes used for

interrogative, and, *vice versa*, interrogative pronouns and adverbs for relative: as,

I do not know who you are, οὐκ οἶδα ὅς εἰ (for ὅστις εἰ).

All who knew, πάντες ὅποσοι ἔγνωσαν (for πάντες ὅσοι).

EXERCISE 37.

1. Ask them what they intend to do about it. 2. They did not know who we were. 3. Consider whether you have done anyone any harm. 4. They will wonder where you are coming from. 5. I knew how (ὥς) jealous the gods were. 6. If you wish to know what you are, look at the monuments of the dead. 7. They deliberated whether they should approach by sea or by land. 8. I will tell you what its nature was. 9. You see in what straits we are. 10. He did not know where in the world he was. 11. They were at a loss what to do. 12. He does not know whether his good fortune will last till evening or not. 13. They wondered what it was.

§ 38.—THE INFINITIVE.

1. Verbs followed by the infinitive in English are followed by the infinitive in Greek: as,

He wishes to remain, βούλεται μένειν.

He intends to depart, διανοεῖται ἀπελθεῖν.

I told them not to fight, εἶπον αὐτοῖς μὴ μάχεσθαι.

2. An infinitive is added in Greek, as in English, to nouns, adjectives, and verbs to limit or explain their meaning: as,

A country to dwell in, χώρα οἰκεῖν.

Pleasant to hear, ἡδὺν ἀκούειν.

He came to see us, ἦλθεν ἡμᾶς ἰδεῖν.

This is called the *explanatory infinitive* (ἐξηγητόν, *explain*).

NOTE.—The infinitive, however, is not often used, as in the last example, to express a purpose. *He came to see us*, is usually, ἦλθεν ἵνα ἡμᾶς ἴδωι.

3. The infinitive with the article is used as a noun and may translate the English infinitive used as a noun, the English participial noun in *ing*, and certain abstract nouns : as,

To see is to believe, τὸ ἰδεῖν ἐστὶ τὸ πιστεύειν.

We learn by teaching, τῷ διδάσκειν μαθάνομεν.

Silence is better than speech,

τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν.

4. The infinitive, though used as a noun, takes the usual adjuncts of the verb—a subject, an object, or an adverb : as,

The city was taken through his not being there,

ἡ πόλις ἐλήφθη διὰ τὸ αὐτὸν μὴ παρῆναι.

NOTE.—The negative with the infinitive is μή. But after verbs of *thinking* it is οὐ or μή according as the negative is emphatic or not.

5. The genitive of the article with the infinitive is used to express a *purpose* : as,

He ran away to escape death, ἀπέδρα τοῦ μὴ ἀποθανεῖν.

6. The subject of the infinitive, if different from the subject of the main verb, is in the accusative : as,

He thought that all had spoken, ᾤετο πάντας εἰρηκέναι.

7. The subject of the infinitive, if the same as the subject of the main verb, is, unless emphatic, omitted : as,

They said they would do it, ἔφασαν ποιήσιν.

When emphatic, it is expressed (for all persons) by αὐτός, but *in the nom. and not, as in Latin, in the acc.* : as,

You said YOU would do it, ἔφησ αὐτὸς ποιήσιν.

He said that Nicias and not he was general,
 οὐκ ἔφη αὐτὸς ἀλλὰ Νικίαν στρατηγείν.

NOTE.—*Say...not* (Lat. nego) is οὐ φημι, the *not* being added, not to the inf. but to the main verb.

8. So too a noun or an adj. with an inf., when referring to the subject of the main verb, is in the nom.; when referring to some other word in the sentence, is in the case of the word to which it refers: as,

He said he was a god, ἔφη θεὸς εἶναι.

The city was taken through its being unfortified,

ἡ πόλις ἐλήφθη διὰ τὸ ἀτείχιστος εἶναι
 (pronoun omitted; adj. in nom.).

I beseech you to be zealous,

δέομαί σου προθύμον εἶναι.

You may become wise, ἔξεστί σοι σοφῶ γενέσθαι.

EXERCISE 38.

1. To err is human, to forgive divine.
2. He said that he would assist them himself.
3. He is worthy to be admired.
4. Let us exhort them not to be cruel.
5. She was a wonder to behold.
6. They said they had hopes of taking the city.
7. They gained the day by deceiving the enemy.
8. I persuaded them that I was wise.
9. This city was fortified that the enemy might not ravage the country.
10. It is the man's part to acquire, the woman's to keep.
11. It is better to be envied than to be pitied.
12. They despised office because they were not ambitious.
13. We get knowledge by sensation and perception.
14. Identity of interest cements friendship.
15. He wished to be friends with the powerful in order to escape punishment.

§ 39.—INFINITIVE (*Continued*).

1. For the syntax of verbs of *saying*, see § 2, 3.
2. Verbs of *thinking, hoping, expecting, promising* and the like, govern the infinitive : as,

He thought that we were present,
 ἐνόμισεν ἡμᾶς παρῆναι.

This inf. is usually pres. or aor., but it is *fut.*, if future time is to be strongly marked, and *aor. with ἄν*, if the inf. is conditional : as,

He hopes to get the money,
 ἐλπίζει λαβεῖν τὸ ἀργύριον.
They promised that they would give up the captives,
 ἐπέσχοντο ἀποδώσειν τοὺς αἰχμαλώτους.
They thought that we would come,
 ἐνόμισαν ἡμᾶς ἄν ἐλθεῖν.

VERBS OF NEGATIVE NOTION (HINDER, DENY, ETC.).

3. After verbs of negative notion, such as *hinder* (κωλύω), *deny* (ἀρνέομαι), *doubt* (ἀπιστέω), *forbid* (ἀπαγορεύω), a dependent infinitive is used, with a redundant *μή* to strengthen the negative notion : as,

They prevented me from coming, ἐκώλυσάν με μὴ ἐλθεῖν.
I deny that he did it, ἀπαρνοῦμαι αὐτὸν μὴ πράξει.

NOTE.—Verbs of *hindering* may take the genitive of the article with the inf.: as,

They prevented me from coming, ἐκώλυσάν με τοῦ μὴ ἐλθεῖν.

4. When a negative is joined to the verb of negative notion the redundant *μή* becomes *οὐ* : as

Nothing prevents us from doing it,
 οὐδὲν κωλύει μὴ οὐ τοῦτο ποιεῖν.

SYNTAX OF 'Ωστε AND 'Εφ' ᾧ.

5. 'Ωστε with the infinitive is used to express a result: as,

He is foolish enough to choose war instead of peace,
οὕτως ἀνόητός ἐστιν ὥστε πόλεμον ἀντ' εἰρήνης ἐλέσθαι.

So too οἶος and ὅσος (§ 32, 1): as,

They are men capable of dancing, οἱοί εἰσιν ὀρχεῖσθαι.
Occupying their own pastures enough to get a living off
them,
νεμόμενοι τὰ αὐτῶν ὅσον ἀποξῆν.

But when used of an actual fact ὥστε takes the indicative:
as,

He was foolish enough to choose war,
οὕτως ἀνόητος ἦν ὥστε πόλεμον εἴλετο (= so that he chose...).

6. 'Εφ' ᾧ or ἐφ' ᾧ τε is used with the infinitive to express, *On condition that*: as,

We discharge you on condition that you will no longer
study philosophy,
ἀφείμέν σε ἐφ' ᾧ μηκέτι φιλοσοφεῖν.

The fut. ind., however, is often used instead of the inf.: as,

I will speak on condition that you hold your tongue,
λέξω ἐφ' ᾧ σιγήσῃ.

7. Μέλλω, *I am about to*, is followed by the inf.—usually the fut. inf., but also the pres. or aor.: as,

I am going to write, μέλλω γράψειν (γράφειν or γράψαι).

8. *It is said that* (λέγομαι), *it is right that* (δίκαιός εἰμι), and *it seems that* (δοκεῖ) are followed by the inf., but require a personal construction: as,

It was said that there were a hundred of them,
ἐλέγοντο ἑκατὸν εἶναι (= they were said to be).
It is right that I should say, δίκαιός εἰμι εἰπεῖν.

9. The infinitive absolute is found in the following phrases :
No to say, ὡς εἰπεῖν. *In one word*, ὡς συντόμως (or συνελόντι) εἰπεῖν. *To make a guess*, ὡς εἰκάσαι. *As far as I know*, ὅσον μ' εἰδέναι. *Apparently*, ὡς δοκεῖν. *Almost*, ὀλίγον δεῖν. *Far from it*, πολλοῦ δεῖν. *Willingly at least*, ἔκων εἶναι. *Now at least*, τὸ νῦν εἶναι. *As far as he is concerned*, τὸ ἐπ' ἐκείνῳ εἶναι.

EXERCISE 39.

1. They promised that they would surrender their arms.
2. He thought that it was sufficient to praise those who did well and to refrain from praising those who did ill.
3. He thought that they would never yield, at least willingly.
4. It is right that I should receive even greater rewards than these.
5. I will forbid them to be present.
6. Here (ὅδε) comes—to make a guess—the king himself.
7. This did not prevent them from ravaging the country.
8. They asked him whether he intended to remain or not.
9. He thought that we would not be able to live there on account of the cold.
10. I will let you go on condition that you carry away your dead.
11. They were chosen on condition that they should draw up laws.
12. He was powerful enough to be able to break this law.
13. You are so foolish that you hope to conquer.

§ 40.—THE PARTICIPLE.

1. English subordinate clauses beginning with *he who*, *they who* or with *when*, *while*, *if*, *because*, *although*, may be expressed in Greek by the participle : as,

They who ask shall receive, οἱ αἰτοῦντες λήψονται.

When he had said this, he went away,
ταῦτα εἰπὼν ἀπῆλθεν.

They killed him while he was asleep,
ἀπέκτειναν αὐτὸν εὖδοντα.

If I were to hear it, I should not remain silent.

ταῦτα ἀκούσας οὐκ ἂν σιωπήσαιμι.

I have come on this account, because I wish to see him,

τούτου ἕνεκα ἤκω, βουλόμενος ἰδεῖν αὐτόν.

You put him to death although he was your own countryman,
ἀπεκτείνετε αὐτόν, πολίτην ὑμέτερον ὄντα. (In this sense, however, καίπερ is usually added to the participle).

2. The Greek participle may often be used for the English participial noun in *ing* with a preposition, expressing *means* or *attendant circumstances* : as,

They live by plundering, ληϊζόμενοι ζῶσιν.

They withdrew without doing any harm,

ἀνεχώρησαν οὐδὲν ἀδικήσαντες.

3. Apart, therefore, from its attributive force, the Greek participle is used to express *time*, *condition*, *reason*, *concession*, *means*, or *attendant circumstances*.

4. Ὡς, *as*, *on the ground that*, is often added to the participle to express a reason alleged : as,

They are indignant because (as they allege) they are deprived of everything, ἀγανακτοῦσιν ὡς ἀπεστερημένοι πάντων.

5. The case absolute in Greek is the genitive : as,

They did it when the king was abroad,

τοῦτο ἐποίησαν, τοῦ βασιλέως ἀποδημοῦντος.

The genitive absolute should properly introduce a new subject. Thus : *When they had done this, they went away*, is τοῦτο ποιήσαντες (not ποιησάντων αὐτῶν) ἀπῆλθον.

NOTE.—Ὡς may be added to the genitive absolute of the reason alleged : as,

He sent round word as a battle was imminent,

περιύγγειλεν ὡς μάχης ἐσομένης.

6. The participle of *impersonal* verbs is used in the (neuter) *accusative absolute* : as,

When you had a chance, you would not do it,
 ἔξὼν οὐκ ἠθελήσατε (lit., *it being possible*).

So too : *When it is becoming, προσήκον. When it is your duty, δέον. When it had been resolved, δόξαν or δεδογμένον (from δοκέι, it is resolved). When it had been said, εἰρημένον. It being possible (impossible), ὃν δυνατόν (ἀδύνατον).*

EXERCISE 40.

1. We will go away as the sun is setting. 2. These horsemen shoot while they are flying. 3. Though it was in your power to choose peace, you chose war. 4. Those who seek shall find. 5. When the enemy arrived we had gone. 6. We shall escape by running away. 7. It is difficult to speak to the stomach because it has no ears. 8. You will be happy, if you know yourself. 9. Men are less indignant when suffering violence than when suffering wrong. 10. They condemned him to death on the ground that he had committed impiety. 11. Do not attempt many things, it being impossible to do many things well. 12. They did not think that he would dare to fight with them. 13. Truth, often long obscured, at last prevails.

§ 41.—PARTICIPLE (*Continued*).

1. The ordinary negative with the participle is οὐ : as,
Those who brought no aid escaped safe and sound,
 οἱ οὐ βοηθήσαντες, ὑγιεῖς ἀπῆλθον.

But μή is used when the participle has a conditional force :
 as,

The man who has never been a servant will never make a good master,
 ὁ μὴ δουλεύσας οὐποτ' ἂν γένοιτο δεσπότης ἀγαθός.

2. Of two co-ordinate verbs in English connected by *and*, one is usually to be expressed in Greek by a participle: as,

Rise and condemn me, ἀναστάντες καταψηφίσασθε.

3. The future participle is used to express a *purpose*: as,

I have come to stay, ἤκω μενῶν.

Ὡς is added to express the *presumed intention*: as,

He seized him with the intention of killing him,
εἶλεν αὐτὸν ὡς ἀποκτενῶν.

4. Verbs meaning *to know* (γινώσκω), *perceive* (αἰσθάνομαι), *remember* (μνήμημαι), *forget* (ἐπιλανθάνομαι), *show* (φαίνω), *acknowledge* (ὁμολογέω), *cease* (παύομαι), *continue* (διατελέω), *feel shame* (αἰσχύνομαι), *feel joy* (χαίρω), and *announce* (ἀγγέλλω), are usually followed by the participle instead of the inf. or noun clause with ὅτι: as,

He knew that death was common to all,
ἔγνων θάνατον κοινὸν ὄντα πᾶσιν.

5. The participle, when used in this way for the inf., follows the syntax of the inf. (see § 38, 6-8): as,

I knew that I was mortal,
ἤδειν θνητὸς ὦν (pronoun omitted; part. in nom.).

I am conscious that I am wise,
σύνειδα σοφὸς ὦν, or σύνειδα ἐμαντῷ σοφῷ ὄντι.

He perceived that the boy would die,
ἤσθετο τὸν παῖδα ἂν θανόντα (direct = ἂν θάνοι, *will die*).

6. If, however, the verb of *knowing* is itself a participle it takes the inf. instead of the participle: as,

Perceiving that he should not persuade them,
αἰσθόμενος οὐκ ἂν πείθειν αὐτοὺς.

7. Τυχάνω (*happen*), λανθάνω (*escape notice of*) and φθάνω (*anticipate*), are joined with the participle: as,

He happened to be present, ἔτιχε παρών.

He entered secretly, ἔλαθεν εἰσελθών.

He arrived before us, ἔφθασεν ἡμῖς ἀφικόμενος.

8. Δῆλος; and φανερός (*evident*) are joined with the participle, but require a personal construction: as,

It is evident that he is mad, δῆλός ἐστι μαίνόμενος.

9. The following words are joined idiomatically to the participle: ἄτε or οἷα, *inasmuch as*; εὐθύς and εὐτίκα, *immediately*; ἅμα, *with*, and μεταξύ, *in the midst of*: as,

Inasmuch as he was a child, he was pleased,

ἄτε παῖς ὢν, ἠδετο.

He died as soon as he was born,

εὐθύς γενόμενος ἀπέθανεν.

Exactly at the beginning of spring,

ἅμα ἦρι ἀρχομένη.

This checked me in the midst of my talk,

ἐμὲ μεταξύ λέγοντα ἐπεσχε ταῦτα.

10. The participle is used to express the following: *At first, ἀρχόμενος. At last, τελευτών. Quickly, ἀνύσας. After some time, διαλιπὼν χρόνον. With, ἔχων, ἄγων, φέρον, or χρώμενος.*

EXERCISE 41.

1. He knew that an attack would be made. 2. They are pushing on to pitch upon a place to encamp. 3. They knew that they had been deceived. 4. He came to announce that your father was no more. 5. I shall never cease to struggle. 6. He rejoiced in being praised. 7. They sent us to effect what we could. 8. It happened that there were about fifty of

them. 9. They saluted him, though they knew that he was being led to death. 10. They arrested and led him away, intending to kill him. 11. Take the man and flog him. 12. She came to her father with her son. 13. Let us attack them while crossing. 14. The man who does not believe is wretched.

§ 42.—VERBALS IN ΤΕΟΣ.

1. The verbal in τέος (Lat. *ndus*) expresses duty or necessity: as, λυτέος, *requiring to be loosed* (= solvendus).

2. Verbals in τέος are used:

(1) *Personally*, agreeing with the subject: as,

Our country must be benefited by us,
ἡ πόλις ὠφελήτεια ἐστὶν ἡμῖν.

(2) *Impersonally*, in the neuter sing. or pl., and governing the case of the verb from which they are formed: as,

You must bear it, οἰστέον ἐστὶ τάδε ἡμῖν.
We must obey the laws, πειστέον ἐστὶ τοῖς νόμοις.
They voted that they must go to war,
ἐψηφίσαντο πολεμητέα εἶναι (neut. plur.).

NOTE. --If the verbal governs the gen. or dat., the impersonal construction must be used: as,

We should desire wisdom, τῆς σοφίας ἐπιθυμητέον ἐστίν.
We must set about the work, τῷ ἔργῳ ἐπιχειρητέον ἐστίν.

3. The name of the agent after the verbal in τέος is in the dative; but, if the verbal itself governs the dative, the agent is expressed by ὑπό and the genitive: as,

You must not envy them,
οὐ φθονητέον ἐστὶν αὐτοῖς ὑφ' ἡμῶν.

NOTE.—The verbal in *τέος* is formed from the stem of the 1. aor. pass., by dropping the augment and changing *θην* into *τέος*. A labial, before the smooth dental *τ*, becomes *π*, and a guttural *κ*: Thus from *πείθω* (1. a. pass., *ἐπείσθην*) comes *πειστέος*. From *λαμβάνω* (1. a. pass., *ἐλήφθην*) comes *ληπτέος*. From *διώκω* (1. a. pass., *ἐδιώχθην*) comes *διωκτέος*.

EXERCISE 42.

1. A patriot must be judged by his acts and not by his words. 2. We must not avoid work. 3. Man must not be honoured before the truth. 4. You should not conceal this from your parents. 5. If they are found guilty of treason, they must be condemned to death. 6. We should make use of this opportunity. 7. We should accustom ourselves to be gentle. 8. I do not know how anyone will escape from God. 9. When life is burdensome (*gen. abs.*), death becomes a welcome refuge. 10. The law prevents them from following their own natures. 11. They surrendered on condition that all their lives should be spared. 12. He sailed away intending to carry on war with them.

§ 43.—ORATIO OBLIQUA.

1. A statement dependent on a verb of *saying*, *thinking*, *knowing*, *asking*, or the like, is said to be in *oratio obliqua* or *indirect narration*.

2. There are in Greek four common forms of *oratio obliqua*:
- (1) The infinitive, after verbs of *saying* and *thinking*.
 - (2) The noun-clause with *ὅτι* or *ὥς*, after verbs of *saying*.
 - (3) The participle, after verbs of *knowing*.
 - (4) The indirect question, after verbs of *asking*.

3. Except λέγω and εἶπον, which require ὅτι or ὡς, verbs of saying take the inf. : as,

He says that they are writing, φησὶ αὐτοὺς γράφειν.

He said that they were writing, ἔφη αὐτοὺς γράφειν (or. rect. = γράφουσι, *they are writing*).

He says that they will write, φησὶ αὐτοὺς γράψειν.

He said that they would write, ἔφη αὐτοὺς γράψειν, (or. rect. = γράφουσι, *they will write*).

He says that they have written, φησὶ αὐτοὺς γεγραφέναι.

He said that they had written, ἔφη αὐτοὺς γεγραφέναι (or. rect. = γεγράφασι, *they have written*).

NOTE.—The tense of oratio recta—which in English oratio obliqua is changed after a secondary tense into the corresponding past tense—remains unchanged in Greek oratio obliqua. Hence the important rule: *In translating Eng. oratio obliqua into Greek, find first the Eng. oratio recta; the tense of the Eng. oratio recta is the tense of the Greek oratio obliqua.* Thus: *I said that I had done wrong*, ἔφην ἡδίκηκέμαι (or. r. = ἡδίκηκα, *I have done wrong*). [For this use of the inf., see § 38, 7]. *They said that he would destroy a great empire*, ἔφασαν αὐτὸν μεγάλην ἀρχὴν καταλύσειν (or. r. = καταλύσει, *he will destroy*).

4. The present inf., however, is used in oratio obliqua for the impf. ind. of oratio recta, and the pf. inf. for the plpf. ind. : as,

He said he used to be at a loss, ἔφη ἀπορεῖν (or. rect. = ἠπόρουν, *I used to be at a loss*).

He says he had just dined when we came,
φησὶ δεδειπνηκέμαι ἄρτι ὅτε ἦλθομεν.

5. If there is an ἄν with the verb in oratio recta, it is retained with the inf. in oratio obliqua : as,

He said that he would give ten drachmas, ἔφη δοῦναι ἄν δεκά δραχμάς (or. r. = δοίην ἄν, *I will give*).

6. The inf. is used without a verb of *saying* or *thinking* expressed, to give the reason for a previous statement : as,

He thought he had made a mistake. For, if he had gone (he thought) he should have taken the city, ἐδόκει ἀμαρτεῖν. ἐλεῖν γὰρ ἂν τὴν πόλιν, εἰ ἦλθεν.

NOTE.—For the syntax of verbs of *thinking*, see § 39, 2.

7. The noun-clause with ὅτι and the ind., may be used after all verbs of *saying* except φημί and φάσκω which require the inf. : as,

He says that they are writing, λέγει ὅτι γράφουσιν.

After a secondary tense, the verb of the ὅτι-clause regularly becomes optative (the *tense* remaining unchanged) : as,

He said that they were writing, ἔλεξεν ὅτι γράφοιεν (or. r. = γράφουσι, *they are writing*).

From a desire, however,—for the sake of vividness—to represent the past as present, the mood (as well as the tense) is often kept unchanged : as,

He said that they were writing, ἔλεξεν ὅτι γράφουσιν.

This is called *graphic sequence*.

8. The impf. and plpf. of oratio recta remain unchanged in the ὅτι-clause in oratio obliqua : as,

He said that it was not so in his time,

ἔλεξεν ὅτι οὐχ οὕτως εἶχεν ἐφ' ἑαυτοῦ.

He said that all were eager for the war,

ἔλεξεν ὅτι πάντες ὄρμηοντο ἐς τὸν πόλεμον.

9. If there is an ἂν with the verb in oratio recta, the construction is retained unchanged in the ὅτι-clause in oratio obliqua : as,

He said that he would have done it, ἔλεξεν ὅτι ἐποίησεν ἂν

(or. r. = ἐποίησα ἂν, *I would have done it*).

10. The negative in oratio obliqua—even for the inf. (see § 38, 4 and 7, notes)—is usually οὐ: as,

He thought that the senate would not vote,
 ᾔετο τὴν βουλὴν οὐ ψηφιεῖσθαι.
He said that it was not honourable,
 ἔλεξεν ὅτι οὐ καλὸν εἶναι.

EXERCISE 43.

1. He said that misfortune was the common lot. 2. He used to say that the laws were like a spider's web: they held the weak, but were broken by the strong. 3. He used to say that an old servant was not to be thrown away like an old shoe when worn out with service. 4. Did he say that they had broken the laws? 5. He thought that the force with us had surrendered. 6. He answered that the king was dead. 7. Pindar said that custom was king of all men. 8. He used to say that life was short, but that misfortune would make the shortest life seem long. 9. Don't you think that this law would have given to the stronger the property of the weaker? 10. He said that he used to give them his gold to keep. 11. He said that the king was his friend but not for the injury of the country. 12. He did not wish to cross. Indeed (γάρ) that he could not (inf.). 13. He did not think that the ships would sail out.

§ 44.—ORATIO OBLIQUA (*Continued*).

1. Both mood and tense of the verb of a subordinate clause remain unchanged in oratio obliqua after primary tenses: as,

I predict that he will be refuted whichever of the two answers he gives,
 προλέγω ὅτι ὁποῦτον ἂν ἀποκρίνηται ἐλεγχθήσεται.

But after secondary tenses—unless for the sake of vivid-

ness kept unchanged —primary tenses of the ind. and any tense of the subjun. in subordinate clauses become opt. ; secondary tenses remain unchanged : as,

He said that he was bringing a man whom they must imprison,
 εἶπεν ὅτι ἄνδρα ἄγοι ὃν εἶρξαι δέοι (or. r. = ἄνδρα ἄγω ὃν . . δέει).

He said that, if he caught anyone running away, he would treat him as an enemy, εἶπεν ὅτι εἰ τινα φεύγοντα λήψοιτο ὡς πολεμῷ χρήσοιτο (or. r. = εἰ λήψομαι . . χρήσομαι).

But : *They hoped that the Sicels, whom they had sent for, would meet them there,* ἤλπιζον τοὺς Σικελοὺς οὓς μετέπεμψαν ταύτῃ ἀπαντήσεσθαι (secondary tense unchanged in subordinate clause).

He said that, if they had come, they would have been killed,
 εἶπε αὐτοὺς εἰ ἦλθον ἀποθανεῖν ἂν (or. r. = εἰ ἦλθον ἀπέθανον ἂν).

2. The participle after verbs of *knowing* follows the same rules as the inf. in oratio obliqua : The *tense* of oratio recta is retained in oratio obliqua and an ἂν with the verb in oratio recta is retained with the participle in oratio obliqua : as,

He knew that they had been taken, ἔγνων αὐτοὺς ἐαλωκότας
 (or. r. = ἐαλώκασι, *they have been taken*).

I knew that this would happen, ἔγνων τοῦτο ἂν γερόμενον
 (or. r. = τοῦτο ἂν γένοιτο, *this will happen*).

3. An imperative becomes in oratio obliqua an inf. depending on a verb of *saying* : as,

He bade them not to be discouraged,
 ἡξίωσεν αὐτοὺς μὴ ἀθυμεῖν (or. r. = μὴ ἀθυμεῖτε).

4. For the syntax of the indirect question, see § 37.

EXERCISE 44.

1. He said that he used to enjoy what he had.
2. They thought that they would offer the sacrifices they had vowed.
3. Did he say he had remained until the general arrived?
- 4.

They answered that he used to blame all he saw. 5. He says he will go where he is invited. 6. I should like to know how they found that out. 7. He said that he did not know where to turn. 8. They perceived that their city had been taken. 9. He used to say that one man was more fortunate than another, but that no man was happy. 10. They knew that very much would have been accomplished by foresight. 11. Do not think that I am angry with all whom I love. 12. I wish I had known how matters stood (ἐξω).

§ 45.—ORATIO OBLIQUA OF CONDITIONAL SENTENCES.

1. The conditional sentence in oratio obliqua prefers the inf. to the noun-clause with ὅτι. The verb of the apodosis (§ 30, 1) is, therefore, usually in the inf.; the tense of oratio recta remains unchanged, except that the impf. ind. becomes pres. inf.; and if there is an ἄν with the verb in oratio recta, it is retained with the inf. in oratio obliqua.

2. The verb of the protasis remains unchanged after primary tenses: as,

<p><i>He says that</i> φησί</p> <p><i>Compare § 30.</i></p>	{	(a) <i>if he has anything, he gives it, εἰ τι ἔχει, δίδοναι.</i>
		<i>if he had anything, he gave it, εἰ τι εἶχε (or ἔσχε), δίδοναι (or δοῦναι).</i>
		(b) <i>if he has anything, he will give it, εἰν τι ἔχει, δώσκειν.</i>
		<i>if he should have anything, he would give it, εἰ τι ἔχοι, δίδοναι ἄν.</i>
		(c) <i>if he had anything (now), he would give it, εἰ τι εἶχε, δίδοναι ἄν.</i>
		<i>if he had had anything, he would have given it, εἰ τι ἔσχε, δοῦναι ἄν.</i>

3. After a secondary tense, the verb of the protasis, *if a primary tense of the ind., or any tense of the subjun., becomes opt. (unless for the sake of vividness kept unchanged); if a secondary tense of the ind., remains unchanged.*

Thus: Εἴ τι ἔχει δίδωσιν becomes ἔφη εἴ τι ἔχοι διδόναι.

Εἴ τι εἶχεν (or ἔσχεν) ἐδίδου (or ἔδωκεν) becomes ἔφη εἴ τι εἶχεν (or ἔσχεν) διδόναι (or δοῦναι).

Ἐάν τι ἔχη δώσει becomes ἔφη εἴ τι ἔχοι δώσειν.

Εἴ τι ἔχοι διδοίη ἄν becomes ἔφη εἴ τι ἔχοι διδόναι ἄν.

Εἴ τι εἶχεν ἐδίδου ἄν becomes ἔφη εἴ τι εἶχε διδόναι ἄν.

Εἴ τι ἔσχεν ἔδωκεν ἄν becomes ἔφη εἴ τι ἔσχε δοῦναι ἄν.

EXERCISE 45.

1. He said that if a man had not common sense, no education would give it to him. 2. He used to say that if a man was fond of building, he would soon ruin himself. 3. If it had been possible to satisfy the desire for gain, he thought that I would have satisfied it. 4. Don't you think that if he were here, all would be well? 5. He said that they ought to be punished, if they had reached such a pitch of insolence. 6. He said that, if we did not need it, it was dear at a penny. 7. They said that if he were wiser, he would be better. 8. O! that I had lived in accordance with reason. 9. Even if I had conferred the kindness, I should never have reminded you of it. 10. They knew that all ought to be educated. 11. He said that if *he* were general, he would give no quarter. 12. He said that if a snail fell in with a bad neighbour, it would move its house away.

§ 46.—NEGATIVES.

1. There are two classes of negatives in Greek, οὐ and its compounds, and μή and its compounds. The rules for the use of οὐ and μή apply respectively to the compounds of each.

2. The following are the more common negatives : *Not even*, οὐδέ and μηδέ. *Neither . . . nor*, οὔτε . . . οὔτε and μήτε . . . μήτε. *No one*, οὐδείς and μηδείς. *Nowhere*, οὐδαμοῦ and μηδαμοῦ. *No how*, οὐδαμῶς and μηδαμῶς. *Not yet*, οὐπω and μῆπω or οὐδέπω and μηδέπω.

3. The general rule given for the use of οὐ and μή respectively, is as follows :

Οὐ is used *objectively*, i.e., in stating a fact ; μή *subjectively*, i.e., in stating a conception. The uses of μή, however, must be mastered in detail.

4. The following are the chief uses of μή :

(1) Μή is used with the inf., except in oratio obliqua after verbs of *saying* and *thinking* : as,

He will persuade you not to go, πείσει σε μὴ ἐλθεῖν.

See § 43, 10 ; § 38, 4, note.

But : *I confess that I am no orator*, ὁμολογῶ οὐκ εἶναι ῥήτωρ.

(2) Μή is used in *final* and *conditional clauses* and in *relative clauses with a conditional force* : as,

He went away that he might not see us, ἀπῆλθεν ἵνα μὴ ἡμᾶς ἴδοι (ἵνα μὴ will thus often express *to avoid, escape, refrain from*, etc.).

But if it neither is nor was, what should we have done?

εἰ δὲ μήτ' ἔστι μήτε ἦν, τί χρῆν ποιεῖν ;

I can not give what I have not got,

ἂ μὴ ἔχω, οὐ δύναμαι δοῦναι.

Do not go in when he is not at leisure,

μὴ εἰσέλθης ὅταν μὴ σχολάσῃ (= if he is not . . .).

(3) Μή is used in *exhortations* : as,

Let us not pursue what is evil, μὴ διώκωμεν τὸ κακόν.

- (4) *Μή* is used with the *deliberative subjunctive* : as,

Shall we say it or not?

πότερον φῶμεν ἢ μή; [§ 25, 1, (2)].

- (5) *Μή* is used in *indirect questions* : as,

Ask him whether he can or not,

ἐροῦ εἴτε δύνανται εἴτε μή.

- (6) *Μή* is used in *prohibitions* : as,

Do not steal, μὴ κλέπτε or κλέψῃς [§ 25, 1, (3)].

- (7) *Μή* is used in *wishes* : as,

God forbid! μὴ γένοιτο (§ 36).

O! that he had not survived, εἴθε μὴ ἐπεβίω.

- (8) *Μή* is used with adjectives or participles when they have a conditional force : as,

The man who does not commit injustice is just,

ὁ μὴ ἀδικῶν δίκαιός ἐστιν.

- (9) *Ὡστε* takes *οὐ* with the indicative, *μή* with the inf. : as,

He was so foolish that he did not wish,

οὕτως ἀνόητος ἦν ὥστε οὐκ ἠβούλετο.

But, *He is foolish enough not to wish,*

οὕτως ἀνόητός ἐστιν ὥστε μὴ βούλεσθαι (§ 39, 5).

- (10) *Μή* is used for *lest, that*, after verbs of *fearing*; *μή οὐ* for *that...not* (§ 29, 6) : as,

I am afraid that he will come, δέδοικα μὴ ἔλθῃ.

5. One negative does not cancel another in Greek as in English. Hence indefinite pronouns and adverbs, in negative sentences, are expressed in Greek by their corresponding negatives : as,

Do not do anything impious at any time,

μὴ ἀσεβὲς μηδὲν ποιήσῃτε μήποτε.

NOTE.—Οὐ and μή, however, when forming a single expression with the predicate are cancelled by another negative: as,

Nor do I fail to see him, οὐδὲ ἐγὼ οὐχ ὁρῶ αὐτόν.

Let him not therefore escape punishment,

μὴ οὖν μὴ δότω δίκην.

6. For the redundant μή after verbs of negative notion, see § 39, 3.

7. *I say that . . . not* (Lat. nego) is οὐ φημι: as,

He said that we were not acting justly,

οὐκ ἔφη ἡμῶς ἐνδίκῃ πρᾶττειν.

So too: οὐκ ἔαω, *I refuse to allow, dissuade*; and οὐκ ἀξιόω, *I beg not*: as,

He begs him not to punish, οὐκ ἀξιοῖ αὐτὸν τιμωρεῖσθαι.

8. Instead of οὔτε . . . οὔτε (*neither . . . nor*), οὔτε . . . οὐδέ (*neither . . . nor even*) is used where the second alternative is emphatic: as,

He neither tasted nor handled, οὔτ' ἐγείσαστο οὐδὲ ἥψατο.

9. Οἷδέ is used for οὐ and μηδέ for μή, when one negation is appended to another: as,

He is not old or young, οὐ γέρων ἐστίν οὐδὲ νέος.

Do not be angry or revile, μὴ ὀργίζεσθε μηδὲ λοιδορεῖτε.

EXERCISE 46.

1. What a person does not need, he should not buy.
2. The man who does not take money, naturally gives better counsel.
3. He wondered that the fish of the sea had no voice.
4. They knew that the attack would never be made.
5. He said that there was nothing like (οἶον) hearing (inf.) the law itself.
6. Do not measure happiness by the pleasure it brings.
7. Do not envy the prosperity of the good.
8. Let no one speak ill of anyone.
9. If there was not freedom from

such passions in old age, old men would be wretched. 10. Let us do it, if for nothing else, for practice. 11. Let no one enter here who does not know geometry. 12. May I never have such knowledge! 13. He went abroad to avoid injuring the country. 14. Do not praise what is not honourable. 15. Do not seek to know whether he exists or not. 16. I have not found anything out as yet. 17. Shall we not remain?

§ 47.—DOUBLE NEGATIVES.

1. Οὐ μή with the aor. subjunctive (rarely the fut. ind.) is a strong *negation*: as,

This shall never, never happen, τούτο οὐ μὴ γένηται.

2. Οὐ μὴ with the 2nd person of the fut. ind. (rarely the aor. subjun.) is a *prohibition*: as,

Don't talk nonsense, οὐ μὴ λαλήσεις;

3. Μὴ οὐ has three common uses:

(1) After verbs of *fearing* in the sense of *that . . not*: as,

I suspect that he will not come,

ἰποπτεύω μὴ οὐκ ἔλθῃ (§ 29, 6).

(2) After verbs of negative notion (§ 39, 3-4) when they are joined with a negative or a virtual negative: as,

He does not doubt that the gods exist,

οὐκ ἀπιστεῖ τοὺς θεοὺς μὴ οὐκ εἶναι.

What prevents him from seeing?

τί κωλύει (= οὐδέν) αὐτὸν μὴ οὐ βλέπειν;

(3) For *not*, after the following phrases: *It is a shame, αἰσχρόν ἐστι. It is strange, δεινόν ἐστι. It is impious, οὐχ ὀσιόν ἐστι. It is unjust, οὐ δίκαιόν ἐστι. It is impossible, οὐ δυνατόν ἐστι. I can not, οὐ δύναμαι*: as, *It is a strange course not to*

retreat, δεινόν ἐστι μὴ οὐκ ἀποχωρεῖν. It is impious not to fight for your country, οὐχ ὅτιόν ἐστι μὴ οὐ μάχεσθαι ὑπὲρ τῆς πόλεως. I can not help praising him, οὐ δύναμαι μὴ οὐκ ἐπαινεῖν αὐτόν (= I am unable not to...).

EXERCISE 47.

1. He did not deny that he knew all about it. 2. They shall never obtain this request. 3. Nothing prevents us from being what (ὅποῖος) we wish to be. 4. Do not scoff at the gods. 5. I was afraid that he would not succeed. 6. He knew that in time of drought all the signs failed. 7. Do not waste time. 8. If this had not prevented us from setting out, we should have arrived long ago. 9. It is unjust not to restore what has been entrusted to you. 10. He thought that the city had been taken because the citizens did not exert themselves. 11. He said that if liars were believed, all would be liars. 12. As it is not possible to save the country, let us die for it. 13. The second ship arrived before the first and entered the harbour unobserved.

§ 48.—MISCELLANEOUS.

1. The vocative is almost invariably in prose preceded by ὦ: as,

It seems to me, Socrates, that they know, ἐμοὶ δὲ δοκοῦσιν, ὦ Σόκρατες, οὗτοι εἰδέναι (δοκέω used personally, § 39, 8).

The ὦ is omitted, however, in abrupt or contemptuous address: as,

Do you hear, Aeschines? ἀκούεις, Αἰσχίνη;

2. An adjective in apposition with a pronoun takes the article: as,

I am dying, unhappy girl, ἐγὼ ἡ δύσμορος θνήσκω.

3. When πολὺς or μέγας is used with another adjective, καί is usually inserted between the two: as,

Many clever things were said, πολλὰ καὶ σοφὰ ἐλέγετο.

4. Adjectives expressing time, quantity, or feeling, are often used predicatively in Greek for an English adverb: as,

They came on the third day, ἦλθον τριταῖοι.

The river flowed with a full stream,

ὁ ποταμὸς ἑρρὴν υἰγας.

No one is deliberately wicked, οὐδεὶς ἐκὼν κακός.

5. *He was the first to attack Methymna* = πρῶτος Μηθύμνη προσέβαλεν.

Methymna was the first place he attacked = πρώτη Μηθύμνη προσέβαλεν.

His first act was to attack Methymna = πρῶτον Μηθύμνη προσέβαλεν.

6. *The...the*, with comparatives, is ὅσῳ (by how much)... τοσούτῳ (by so much): as,

The more, the better, ὅσῳ πλέον, τοσούτῳ ἄμεινον.

7. Some verbs are followed by either the inf. or the participle, but with a difference of meaning: as,

I am ashamed of saying,

αἰσχύνομαι λέγων (i.e., while I am saying).

I am ashamed to say,

αἰσχύνομαι λέγειν (i.e., and do not).

So too: *I know I am doing it, οἶδα ταῦτα ποιῶν.*

I know how to do it, οἶδα ταῦτα ποιεῖν.

8. A sentence in oratio obliqua may begin with the ὅτι clause and pass into acc. and inf., or vice versa: as,

They said that it seemed to them that the Athenians were in the wrong, but that they wished to put it to the vote, εἶπον ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεισθαι δὲ ψήφον ἐπαγαγεῖν.

9. A verb of *knowing* may take the *ot*-clause, as well as the participle or the inf. (§ 41, 4-6) : as,

[illegible]

10. *Said he*, in quoting oratio recta, is εἶη (Lat. inquit), and is generally the second or third word in the sentence. *Said I*, is εἶην or ἦν δ' εἰώω: as,

"Hush! man," said he, εὐφήμει ἔφη, ὦ ἄνθρωπε.

EXERCISE 48.

1. If we had retreated, soldiers, what would have prevented them from advancing whenever they wished? 2. On the second day we arrived at the river, which was then flowing with a full stream. 3. "This was the reason why (τούτου ἕνεκα) I asked you," said I, "because it did not seem to me that you cared very much for money." 4. "You knew, my good sir," I said, "that the lake was frozen." 5. He called out with a loud (*predicate*) voice that the man was dead. 6. The first act of the enemy was to burn their ships. 7. The more a man (τις) practises, the better he sings. 8. He thought it was not just or indeed profitable. 9. He said that if he had never done anyone any wrong, he should now be happier. 10. I am indignant that they should accuse me of theft. 11. You know that nothing is more foolhardy than ignorance. 12. If grey hairs made men wise, wisdom would not be so rare. 13. He said he had answered every question that had been put to him.

§ 49.—GREEK IDIOM IN THE USE AND MEANING OF WORDS.

1. Greek and English differ so fundamentally in the use of words that none but the simplest English can be turned word for word into Greek. An adequate knowledge of syntax and vocabulary is soon and easily attained; but no knowledge of syntax or vocabulary will produce idiomatic Greek without thought and observation and the careful study of the Greek writers. No general rules for acquiring the principles of Greek style are of much value; but the following remarks may be suggestive and of service to the student.

2. English employs metaphor so constantly that many words and phrases, which are really figurative, may be used without any consciousness of their figurative character. Thus we say: They *espoused* our cause; he is the *victim* of wrong; the country had long been *torn* by faction. And, although Greek has metaphors of its own, *it is hardly ever safe to translate an English metaphor literally into Greek*. In translating such expressions into Greek, the language should be stripped of all metaphor and made strictly concrete, *i.e.*, literally applicable to the particular case in which it is employed. Thus, to take the above examples:

They espoused our cause, συνεμάχισαν ἡμῖν.

He is the victim of wrong, ἡδίκηται.

The country had long been torn by faction,

ἡ πόλις πάλαι ἐστασίαζεν.

3. English idiom, again, shows a marked fondness for *abstract and verbal nouns*. Thus we say: In my *presence*; he gave the same *advice* as before; he has a good *education*; it is repugnant to the dictates of *wisdom* and *justice*.

And in philosophical writings such abstract terms frequently occur also in Greek. But this is not the case in ordinary narrative and speeches. In translating abstract terms into Greek, the language, once more, must be made concrete, *i.e.* applicable to the particular case in which it is employed. Thus, to take the above examples :

In my presence, ἐμοῦ παρόντος.

He gave the same advice as before,

ταῦτὰ παρήνει ἄπὲρ καὶ πρότερον.

He has a good education, εὖ πεπαίδευται.

It is repugnant to the dictates of wisdom and justice;
οὔτε συνετὸν οὔτε δίκαιόν ἐστιν.

So too, *Poverty is no disgrace, τὸ πένεσθαι οὐκ αἰσχρόν ἐστιν* (infinitive used to express abstract noun).

Do you know his destination? ἂρ' οἶσθ' ὅποι ἔρχεται; (indirect interrogative used to express abstract noun).

(For a useful list of such differences of idiom, see Sidgwick's Introduction to Greek Prose Composition.)

4. As far, therefore, as any general rule can be given, it will be: *When an idea is expressed in English in its most simple and concrete form, it can usually be expressed word for word in Greek.*

EXERCISE 49.

1. They will make more lavish promises than we do.
2. He has been revolving the plan night and day for three years.
3. If it signified very much to us, they would not have come.
4. The nation had long ago set its heart upon sovereignty.
5. Such were the declarations the letter made.
6. Some made one guess, others another.
7. I will proceed to examine the falsehoods and calumnies you uttered about my political

measures. 8. Perhaps you admit the accuracy of these statements. 9. He promises eternal friendship. 10. He will suffer punishment for (*gen.*) his misdeeds. 11. By the reduction of this vast territory he brought his country to the verge of ruin. 12. Do you think that they will lay violent hands upon him? 13. He did not take his departure till after the revolt. 14. The neglect of these precautions will lead to disruption.

§ 50.—ORDER AND CONNECTION.

1. A few sentences committed to memory from Xenophon, Thucydides, or Demosthenes will do more towards creating a *sense* of the order of words in Greek than any number of rules.

2. Words are arranged in their *natural* order (subject, verb, object)—except so far as this is modified by (1) *euphony*, (2) *emphasis* (emphatic words being put, as in Latin, first or last). Thus :

Tissaphernes accuses Cyrus to his brother,
Τισσαφέρνης διαβάλλει Κύρον πρὸς τὸν ἀδελφόν.

Piety is chief of all the virtues,
πασῶν ἀρετῶν ἡγεμὼν ἐστὶν ἡ εὐσέβεια (subject last, for emphasis).

It was this that he had in view,
τοῦτο διεπράττετο (object first, for emphasis).

3. An interrogative, a conjunction, or a relative stands, as in English, at the head of its own clause: as,

When they heard this they began to make every endeavour,
οἱ δὲ, ὡς ἤκουσαν ταῦτα, πάντα ἐποιοῦν.

4. The following particles never begin a sentence: ἄρα, αὖ, γάρ, γέ, δέ, δή, μέν, μήν, οὖν, τέ, τοίνυν (see § 51).

5. In the arrangement of clauses and sentences, two important characteristics of Greek style must be noted :

(1) Instead of co-ordination—which is the principle of arrangement in English—Greek prefers *subordination*.

(2) Instead of placing sentences side by side and leaving the logical connection to be inferred, as is done in English, Greek by means of connective particles shows the logical connection of every sentence with the one preceding. These two principles largely determine the distinctive character of Greek and Latin style. Take, for example, Thucydides, B. II., ch. 65, §§ 1, 2 :

Τοιαῦτα ὁ Περικλῆς λέγων ἐπειρᾶτο τοὺς Ἀθηναίους τῆς τε ἐπ' αὐτὸν ὀργῆς παραλύειν καὶ ἀπὸ τῶν παρόντων δεινῶν ἀπάγειν τὴν γνώμην. οἱ δὲ δημοσίᾳ μὲν τοῖς λόγοις ἀνεπαύοντο καὶ οὔτε πρὸς τοὺς Λακεδαιμονίους ἔτι ἔπεμπον ἔς τε τὸν πόλεμον μᾶλλον ὀρμηγτο, ἰδίᾳ δὲ τοῖς παθήμασιν ἐλυπύντο, ὁ μὲν δῆμος ὅτι ἀπ' ἐλασσόνων ὀρμώμενος ἐστέρητο καὶ τοῦτων, οἱ δὲ δυνατοὶ καλὰ κτήματα κατὰ τὴν χώραν οἰκοδομίαις τε καὶ πολυτελέσι κατασκευαῖς ἀπολωλεκότες, τὸ δὲ μέγιστον, πόλεμον ἀντ' εἰρήνης ἔχοντες.

“By these and similar words Pericles endeavoured to appease the anger of the Athenians against himself, and to divert their minds from their terrible situation. In the conduct of public affairs they took his advice, and sent no more embassies to Sparta ; they were again eager to prosecute the war. Yet in private they felt their sufferings keenly ; the common people had been deprived even of the little which they possessed, while the upper class had lost fair estates in the country, with all their houses and rich furniture. Worst of all, instead of enjoying peace, they were now at war.”—*Jowett*.

In the English the participles become main verbs and the connectives for the most part disappear.

In translating English into idiomatic Greek, therefore, the reverse process must be gone through: co-ordinate clauses must be changed into participles or into subordinate clauses, and the connection of each sentence with the preceding shown by particles.

EXERCISE 50.

By the mildness and justice of his rule, he won the affection and respect of his subjects; by the piety of his life, he deserved no less the favour of Heaven. Still he was not destined long to wear the crown; of that he was soon warned by the gods in a vision. When asleep one night in his palace, he heard a loud voice behind him in the darkness, and turning to see what it meant, he saw, standing with outstretched arm by his bed, one taller than the sons of men and too terrible to look upon and live. "Prepare for death," said the apparition, advancing and laying its hand upon the king; "prepare for death; the hour of your departure has come." With that it vanished and the king awoke and knew that his end was near. Without delay he sacrificed to the gods and offered the following prayer: "Accept, ye gods, this sacrifice. I thank you for all the kindness you have showered upon me. Grant, I beseech you, that my death may be as happy as my life has been."

§ 51.—THE PARTICLES.

A list of the more important particles, with the usual force of each, is appended here; the meaning in many cases is expressed in English by the inflection of the voice.

Particles that can not stand first in the sentence have an asterisk prefixed.

Ἄεί (*always*) with the article and participle means, *at any time, for the time being* : as,

The ruler for the time being offers sacrifice,
ὁ ἀεί κρατῶν θύει.

Ἀλλά, *but* (generally after a negative, and stronger than δέ) : as,

It is not the rich who are happy, but the good,
οὐκ οἱ πλούσιοι εὐδαίμονες εἰσιν ἀλλ' οἱ ἀγαθοί.

Ἄλλ' ἢ, *except* : as,

I have no money, except a little,
ἀργύριον οὐκ ἔχω ἀλλ' ἢ μικρόν τι.

Ἄλλως τε καί, *especially* : as,

A cavalry force, especially of barbarians,
ἱππικὸν ἄλλως τε καὶ βάρβαρον.

*Ἄρα, *therefore, or then* (expressing surprise) : as,

We have come, then, in vain, μάτην ἄρα ἡμεῖς ἦκομεν.

Ἄτε, *since*, (giving the true reason, while ὥς gives the ostensible one) : as,

Since it had been opened, they entered the city,
ἐσῆλθον εἰς τὴν πόλιν ἄτε ἀνοιχθείσαν.

*Ἀὖ, *again, on the other hand* : as,

I will describe on the other hand, what occurred by sea while all this was going on, ἐν ᾧ δὲ πάντα ταῦτα ἐπράττετο, τὰ κατὰ θάλασσαν αὖ γενόμενα διηγέσμαι.

*Ἀῖθις, *a second time* : as,

They will try to seize the city a second time,
πειράσουσιν αἰθις καταλαβεῖν τὴν πόλιν.

*Γάρ, *for* (frequently καὶ γάρ) : as,

The marches were short, for it was winter,
βραχεῖς οἱ σταθμοί. χειμὼν γὰρ ἦν.

Sometimes, in answers, *yes* : as,

Do you say so ? Yes, ἄρα λέγεις ; λέγω γάρ.

Often used to introduce a narrative : as,

It was evening. Word came to the . . .
ἑσπέρα μὲν γὰρ ἦν. ἦκε δ' ἀγγέλλων τις ὡς τοὺς . . .

*Γέ, *at least* : as, *He at least*, ἐκείνός γε.

Often expressed in English by emphasis : as,

Is he MAD ? ἦ μαίνεται γε ;

*Γοῦν, *at all events* : as,

The same people always inhabited Attica at all events,
τὴν γοῦν Ἀττικὴν ἄνθρωποι ὄκουν οἱ αὐτοὶ αἰεὶ.

*Δή, *indeed*, is used to emphasize the word to which it is added : as,

We are in terrible danger,
ἐν δεινῷ δὴ κινδύνῳ ἑσμέν.

This was far the greatest battle, . . .
μάχη γὰρ αὕτη μεγίστη δὴ ἐγένετο.
Cyrus thereupon said : "It is full time to meet. . ."
τότε δὴ ὁ Κῦρος λέγει. ὥρα δὴ ἑξαπαντᾶν . . .

He will be here very shortly himself,
ἐν βραχεὶ δὴ πάρεσται αὐτὸς δή.
Come now, ἄγε δή. Listen then, ἀκουε δή.

Hence δὴ is used in irony and in stating a conclusion : as,

Afraid that he will be corrupted forsooth by Alcibiades,
δεδωὺς περὶ αὐτοῦ μὴ διαφθαρεῖ δὴ ὑπὸ Ἀλκιβιάδου.

We must therefore give a milder answer,
δεῖ δὴ πρῶτον ἀποκρίνεσθαι.

καὶ δὴ is used in replies and μὲν δὴ in dismissing a consideration: as,

Look below. I am looking, βλέψον κάτω. καὶ δὴ βλέπω.

So much then for this, τοιαῦτα μὲν δὴ ταῦτα (Lat. haec haec).

*Δήπου, *I suppose, of course*: as,

We have all done it, I suppose,

ἅπαντες δήπου ταῦτα ἐποιήσαμεν.

*Δῆθεν, *forsooth (ironical)*: as,

Vindicating the honour of the gods forsooth,

τοῖς θεοῖς δῆθεν τιμωροῦντες.

Ἐπειτα, *then, following* πρῶτον μὲν, *is, in the second place*: as,

In the first place he was clever; in the second place he was good, πρῶτον μὲν σοφὸς ἦν, ἔπειτα δὲ ἀγαθός.

Ἦδη, *now (Lat. jam)*: as,

He went away just now, ἦδη ἀπῆλθεν.

He has just gone, ἦδη ἀπελήλυθεν.

He will go away directly, ἦδη ἀπελεύσεται.

Καί, *and*, is strengthened by a previous καί or τέ: as,

Both you and I, καὶ ἐγὼ καὶ σύ (or ἐγὼ τε καὶ σύ).

Before a single word, καί is used for emphasis (Latin etiam): as,

You also said it, καὶ σὺ ταῦτα ἔλεξας.

I fear even to say it, ὀκνῶ καὶ λέγειν.

If you show you really entertain the sentiments you profess, ἦνπερ καὶ φρονῶν φαίνει ὅσαπερ λέγεις.

Even under these circumstances, καὶ οὕτως.

THIS will suffice, ἀρκέσει καὶ ταῦτα.

How did he PERISH? πῶς καὶ διώλετο;

What is one at all to expect? τί χρή καὶ προσδοκᾶν;

Καὶ δὴ καὶ, *and what is more, and especially* (an emphatic καί) : as,

And what is more they reached Egypt,
καὶ δὴ καὶ εἰς Αἴγυπτον ἀφίκοντο.

Καίτοι, *and yet* (Latin atque, quamquam) : as,

And yet, what am I saying? καίτοι τί φημι;

Καίπερ, *although* (always with a participle) : as,

Although he was sick, he did not go away,
καίπερ ἀσθενῶν οὐκ ἀπῆλθεν.

*Μέν, *in the first place, on the one hand*, followed by δέ (*on the other hand*) : as,

You went away, but I remained,
σὺ μὲν ἀπῆλθες, ἐγὼ δὲ ἔμεινα.

*Μὲν οὖν, *nay* (to affirm or correct) : as,

Nay, that is just it, αὐτὸ μὲν οὖν τοῦτό ἐστιν.

*Μὴν (a stronger form of μέν), *first and foremost* (confirmative, concessive, or adversative) : as,

Why now do you learn to shoot?
τίνος μὴν ἕνεκα μανθάνετε τοξεύειν;

Hence, τί μὴν, *of course*; καὶ μὴν or ἀλλὰ μὴν, *yet*, and ἢ μὴν, *in very truth* : as,

Do you see her? Of course, ὁρᾷς ἐκείνην; τί μὴν;

If there are altars, there are also gods. But there are altars. Therefore, there are gods, εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί. ἀλλὰ μὴν εἰσὶ βωμοί, εἰσὶν ἅρα θεοί.

I swear that in very truth I wish, ἐπομνύω ἢ μὴν βούλεσθαι.

Νῦν, *now* (at the present time. Latin nunc) : as,

I am just going to do it now, νῦν δὲ μέλλω ποιήσκειν.

Νῦν δέ is often, *as it is* : as,

As it is, they are a match for us all taken together,
 νῦν δὲ πρὸς σύμπαντας ἡμᾶς ἱκανοί εἰσιν.

Ὅμως, *nevertheless* : as,

Though alarmed they met together nevertheless,
 ὅμως καὶ τεθορυβημένοι συνελέγοντο.

Ὅσον οὐ, *all but* : as,

They all but perished, ὅσον οὐ διεφθάρησαν.

Οὐ μόνον (or οὐχ ὅτι) . . . ἀλλὰ καί, *not only . . . but also* : as,

Not only you but all, οὐ μόνον σὺ ἀλλὰ καὶ πάντες.

Not only not . . . but not is οὐχ (or μὴ) ὅπως . . . ἀλλ' οὐδέ . . . as,

They not only did not repulse us, but they did not even lay
waste the land, οὐχ ὅπως ἡμᾶς ἐτρέψαντο ἀλλ' οὐδὲ ἐδῶν τὴν γῆν.

*Οὖν (perhaps = ἐόν (ὄν), this being so), *then, therefore* : as,

I resolved therefore to go, ἔδοξεν οὖν μοι ἵεναι.

Added to pronouns and adverbs, it means *ever* : as,

Ὅστισιν, *whoever*. Ὅπῃ, *in whatever way*.

Οὐκ οὖν, *not therefore*, and οὐκοῦν, *therefore* : as,

Will you not then leave me alone? οὐκ οὖν μ' ἐάσεις;

I shall have done, therefore, when I have no more strength,
 οὐκοῦν πεπαύσομαι ὅταν μὴ σθένω.

Πάλιν, *back, on the contrary, a second time* : as,

They lead him back again, ἄγουσιν αὐτὸν πάλιν αἶ.

As it was, on the contrary, he suffered this same treatment
himself, νῦν δὲ πάλιν αὐτὸς ταῦτόν (= τό αὐτό) τοῦτο ἔπαθεν.

Do it again from the beginning, ποίησον πάλιν ἐξ ἀρχῆς.

Πάνυ, *very* : as,

He was very old, πάνυ πρεσβύτης ἦν.

So too : μάλα and σφόδρα.

*Περ, *exactly* (generally with relatives and relative adverbs) : as,

I abide by the very words I swore, ἐμμένω οἷσπερ ὅμοσα.

*Ποτέ, *once or*, with interrogatives, *pray* : as,

Once upon a time there lived a man, ἦν γάρ ποτε ἀνὴρ τις.

Who, pray ? τίς ποτε ;

*Τοί, *I tell you* : as,

I have been listening to you, I assure you, for a long time, πάλαι τοὶ ἀκροῶμαι σοῦ.

*Τοίνυν, *then* (resumptive) : as,

Then either show yourselves better men than we are or remain here, ἢ τοίνυν ἡμῶν κρείττους γένεσθε ἢ μένετε αὐτοῦ.

*Ὡς, *as, how* (distinguish from ὥς, *thus*) : as,

Just as I am, οὕτως ὥς ἔχω.

As they say, ὥς λέγουσιν.

As far as was possible, ὥς ἐκ τῶν δυνατῶν.

For a Spartan, he was not without skill in speaking,

ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν.

If you have come as friends, εἶπερ ὥς φίλοι προσήκετε.

How polite ! ὥς ἀστεῖον.

*Ὡσπερ is often used for ὥς : as,

I am afraid lest like the lotus eaters we may forget our homes,

δέδοικα μὴ ὥσπερ οἱ Λωτοφάγοι τῶν οἴκων ἐπιλαθώμεθα.

As a man would say if he were accused,

ὥσπερ ἂν εἴ τις αἰτιῶτο φήσειεν ἂν (ἂν repeated).

*Ὡστε, *so* (connective) : as,

So the matter prospered,

ὥστε τὸ ἔργον προὐχώρησεν (= went forward).

EXERCISE 51.

1. And yet I have been many years already in the trade. 2. How hard it is to maintain even one man in idleness! 3. A little after, you came yourself. 4. They will bear old age very easily. 5. Do you see, then, how many of us there are! 6. We found his brothers there and, what is more, Thrasy-machus. 7. This custom is observed not only among Greeks but among barbarians. 8. They not only could not see the houses but they could not even see the land. 9. These men will praise nothing except wealth. 10. From this we can see that we have made a mistake. 11. Many mistakes were made as was to be expected (ὦς) in a large city. 12. If they really are doing any thing of the kind. 13. I do not value it at a straw. 14. It was unjust to seize this empire, but it is dangerous to let it go. 15. The plague is the one and only thing that has exceeded our anticipations. 16. I will bring you in, as if forsooth you were a spectator. 17. You will know, I suppose, that you are not in Greece. 18. For, as (ἄρε) he was a boy, he was delighted. 19. Although they knew that they had been deceived, they consented. 20. So when they saw both men and horses advancing, they immediately departed.

EXERCISE 52.

One day the king's shepherds were in the fields with their flocks, when a violent storm arose and, with a loud crash like (*as of*) thunder, the earth yawned and a huge chasm appeared beneath their feet. The rest fled in dismay, but Gyges boldly descended into the chasm, where he saw a brazen horse with (ἔχων) doors in its side. When the doors were opened, he saw the body of a dead man with a gold ring upon his finger. This ring Gyges immediately drew off and, putting it on himself, re-ascended to the light. Not long after, he happened to

be present at a shepherds' gathering and the ring was upon his hand. And happening to turn the bezel of the ring to the palm of his hand, he instantly became invisible, though able himself to see all that was going on. But when he turned the ring back to its place, he instantly became visible again. Struck with the wonderful virtue of the ring, he immediately repaired to the palace, and easily gaining admission by its means to the royal bed-chamber, killed the king and took possession of the throne.

EXERCISE 53.

In the camp before Numantia the wisdom and courage of Tiberius were all the more conspicuous because of the unfitness of the Roman commander. The besieged Numantines had even ventured to come out and engage the besiegers before the walls of the town; and in the battle that ensued, if not victorious, they so disheartened the Roman general that he decided to raise the siege. Orders were sent round to the soldiers to hold themselves in readiness to evacuate the camp during the night. He hoped in this way to withdraw unobserved by the inhabitants of the place. But the enemy were on the watch and made a spirited attack upon the retreating army, which they quickly surrounded and forced into an unfavourable position from which there was no escape. Despairing of safety, the general sent a herald to the Numantines to ask for a truce. They replied that they had no confidence in any of the Romans except Tiberius; if the general wanted peace, he must send *him* to them. Accordingly Tiberius was sent to the enemy's camp and partly by persuasion, partly by concession, obtained peace for his countrymen and saved an army of twenty thousand men.

EXERCISE 54.

At sunset the Median horse rode into camp with their prisoners and halted before the tent of Cyrus. After asking (*part.*) if all were safe, he at once began to question them as to the result of their expedition and listened with the greatest interest to their narrative. When they had told him all they wished to tell, he demanded if the country through which they had passed was populous or not. They replied that their ride had taken them far across the country and that it was all densely populated and abounded in sheep and oxen and corn and wine. "Two considerations, then," said he, "demand our attention. We have to consider, first, the means by which we can keep control of the country we have conquered; and, secondly, the means by which we can insure its inhabitants remaining in it. A populous country is a most valuable conquest; but a country destitute of population is destitute of everything that is valuable. These prisoners, therefore," he continued, "must be released. For on the one hand when the people of the country see their friends returning home in safety, they will be more willing to remain in the place and accept peace at our hands; and, again, as long as we keep control of the country, all the people in it are virtually our prisoners."

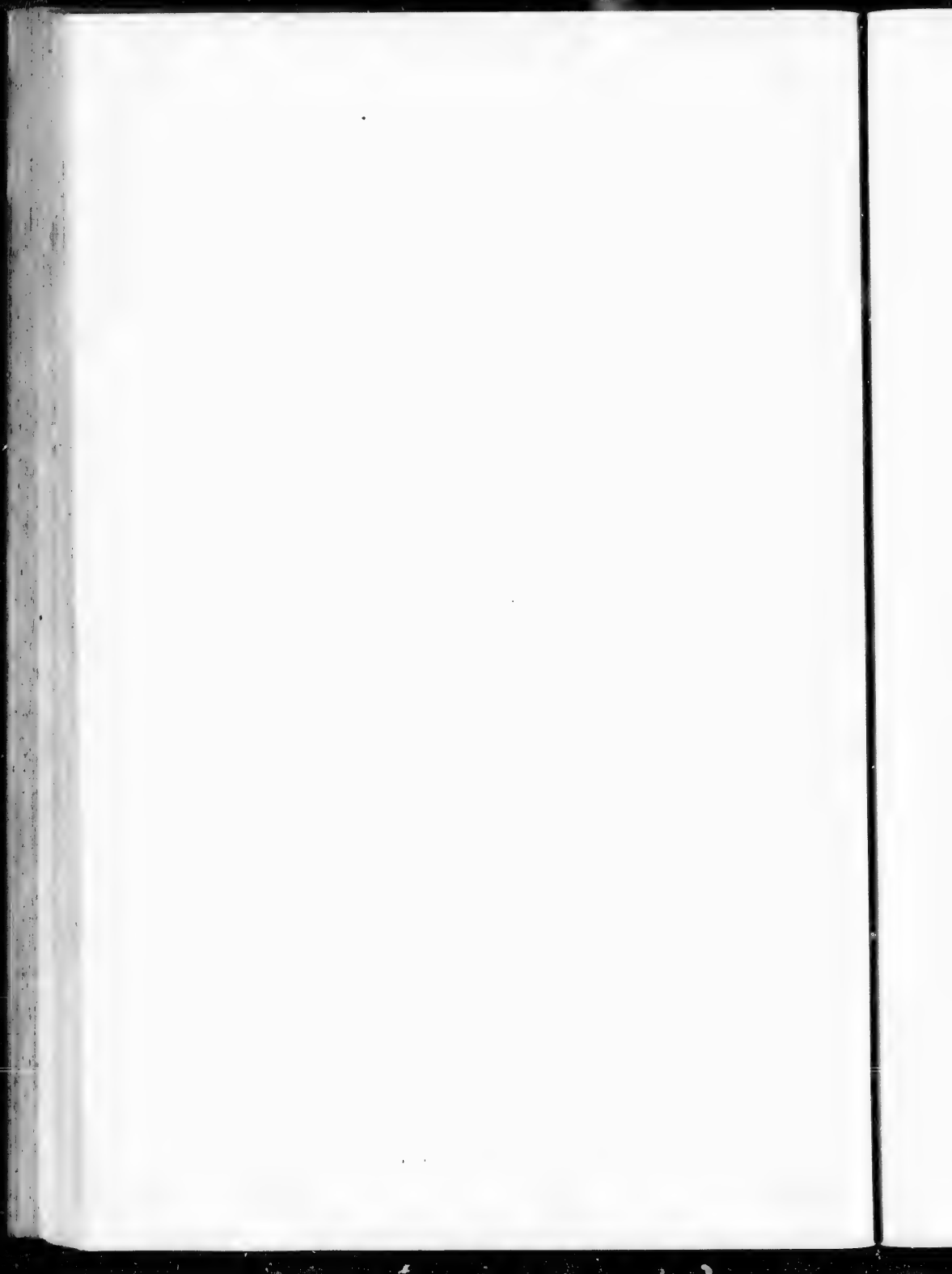
EXERCISE 55.

The Persian of to-day is immeasurably inferior to the Persian of the time of Cyrus. If Cyrus took an oath, he kept it; if he gave a pledge, he redeemed it; but the present king has violated the most sacred pledges and broken the most solemn oaths. Cyrus was considered the father of his people, but the present king is their tyrant and oppressor. In consequence of such impiety and injustice on the part of (*gen.*) their ruler, the people at large have also become impious and

unjust ; for a nation will be neither better nor worse than its rulers. In the time of Cyrus they were taught from boyhood to speak the truth and practise justice ; now they tell lies and practise injustice. They have also degenerated in many other respects from the character of their forefathers. They used to drink water, and that too, sparingly ; now they are often drunk with wine. One meal a day (*gen.*) used to suffice ; now they often sit at a feast from morning till midnight. Once they could bear with equal fortitude the heat of summer and the cold of winter ; now they require hats and gloves in winter and artificial shade in summer. Once they were ardently devoted to the chase ; now they hate those who love hunting as showing superior virtue. By their courage and skill in war they once reduced a great part of Asia under their dominion ; but now an enemy can pass through their territories with greater ease and greater security than a friend.

EXERCISE 56.

And, Sir, if any member of this house is of the opinion that such a course involves trouble, labour, and expense, he is not far wrong in his opinion. It certainly does. But if we reflect that disaster will inevitably overtake us unless we show ourselves ready and willing to assume the responsibilities which our empire lays upon us, we shall see that a ready and willing performance of duty is, after all, our only expedient course. God knows ! it would be an everlasting disgrace to this country and every way unworthy of the nation's glorious past, to hand over and betray to a grasping despot those victims of aggression and wrong.



VOCABULARY.

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VOCABULARY.

For numerals, see Grammar; contract verbs are given uncontracted, and must be contracted; *vb.* = verb; *tr.* = transitive; *intr.* = intransitive; *adv.* = adverb; *sb.* = substantive; *m.* = masculine; *f.* = feminine; *n.* = neuter; *g.* = genitive; *d.* = dative; *a.* = accusative.

A.

a or an, *τις*.
 able, *δυνατός*.
 abound in, *μεστός εἰμι* (g.).
 about, *περί, ἀμφί*; with numerals, *μάλιστα*.
 above, *ὑπέρ* (g.).
 abroad, go, *ἀποδημέω*.
 abstain from, *ἀπέχομαι* (g.).
 abuse, *λοιδορία*.
 accept, *δέχομαι*.
 accomplish, see *do*.
 accord, of one's own a., *αὐτός*.
 accordance, in a. with, *πρός* (a.).
 according to, *κατά* (a.), *πρός* (a.).
 accordingly, *οὕτως*.
 account, on a. of, *διὰ* (a.); of no a., *περὶ οὐδενός*.
 accuracy of this statement = this to be rightly said.
 accuse, *αἰτιόμαι*.
 accustom, *ἐθίζω*.
 acquire, *κτάομαι*.
 across, *διὰ* (g.).
 act, *πράττω*; (sb.) *πράγμα*.
 action, *ἔργον*.
 addition, in a. to, *πρός* (d.).

address, *λέγω*.
 admire, *θαυμάζω*.
 admission, gain, *εἰσέρχομαι*.
 admit, *ἡγέομαι*.
 adorn, *κοσμέω*.
 advance, *προβαίνω*.
 advantage, *ἀγαθόν*. To the advantage of, *πρός* (g.).
 advantageous, *ὠφέλιμος*.
 advice, give, *παραινέω*.
 Aegean, *Αἰγαῖος*.
 affair, *πράγμα*.
 affairs here, *τὰ ἐνθάδε*.
 affection, win, *φιλέομαι* (be loved).
 affidavit, make, *διόμνημι*.
 afraid, *φοβοίμενος*. Am a., see *fear*.
 after, *μετά* (a.); *ἐπί* (g.) [p. 51, (i)], *ἐπεὶ, ὕστερον*; after all, *ἄρα, δὴ*;
 a little a., *ὀλίγω ὕστερον*.
 again, *αἰθις, πάλιν, δέ*.
 against, *εἰς* (a.), *ἐπί* (a.), *κατά* (g.), *πρός* (a.).
 ago, § 22, 6.
 aid, *ὠφελέω*.
 ail, *νοσῶ*.
 Alexander, *Ἀλέξανδρος*.

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alive, be, ζάω.

all, πᾶς. All those who, πάντες ὅσοι.

allege, φάσκω.

ally, σύμμαχος.

alone, μόνος.

along, παρά (a.).

already, ἤδη.

also, καί, ἄλλος.

although, καίπερ ; § 33, 6.

always, ἀεί.

am, εἰμί, γίγνομαι.

ambassadors, πρέσβεις.

ambitious, φιλότιμος.

among, ἐν (d.), παρά (d.).

amusement, παιδιά.

ancestor, πρόγονος.

anchor, weigh, αἶρω.

ancient, παλαιός.

ancients, the, οἱ πάλαι.

and, καί, τε, δέ.

and that too, καὶ ταῦτα.

and yet, καίτοι.

anger, ὀργή.

angry with, be, ὀργίζομαι (d.), δεῦ
ὀργῆς ἔχειν (a.).

animal, θηρίον.

announce, ἀγγέλλω.

another, ἄλλος.

answer, ἀποκρίνομαι.

anticipation, see hope.

any, anyone, τις.

anything, τι, or = everything.

apparition, φάσμα, αὐτός.

appear, φαίνομαι.

at, τάσσω.

at, προσχωρέω.

at, use superl.

Argos, Ἀργός (n.); of A., Ἀργεῖος.

arise, γίγνομαι.

arm, ὅπλον, πῆχυν, εὖς (m.).

army, στράτευμα, αὐτός.

around, ἀμφί, περί.

arrest, συλλαμβάνω.

arrive, ἀφικέομαι.

arrive before, φθάνω (p. 109, 7).

art, τέχνη.

artificial, μεμηχανημένος.

artist, τεχνίτης.

as, ἐπεὶ, ὥς, ὥσπερ, καί (after same);

ἐν ᾧ; κατὰ (a.) (= according to);

as follows, τοιαύδε; as yet, ἐτι;

as you enter, § 16, 11.

as to, περί (g.).

ashamed, be, αἰσχύνομαι.

Asia, Ἀσία.

ask for, αἰτέω.

ask (question), ἐρωτάω.

asleep, when a., κοιμηθεῖς.

assembly, ἐκκλησία.

assent, συναινέω.

assert, φημί, φάσκω.

assist, βοηθέω (d.).

associate with, ὁμιλέω (d.).

Astyages, Ἀστυάγης.

at, ἐν, παρά (d.), ἐπὶ (d.).

at a distance, διά (g.).

at full speed, κατὰ κράτος.

at hands of, ὑπό (g.), πρὸς (g.).

at price of, use gen., p. 33, 3.

at once, εὐθύς.

Athenian, Ἀθηναῖος.

Athens, Ἀθῆναι, ὧν; of Athens,
Ἀθηναῖος.

attack, make an attack, προσπίπτω
(d.), (sb.) ἐσβολή.

attempt, πειράω.

Attica, Ἀττική.

autochthonous, ἀυτόχθων.

avoid, φεύγω, ἵνα μή, p. 118, 4, (2).

awake, ἐγείρω.

B.

Babylon, Βαβυλών, ὄνος.
 bad, κακός.
 back, πάλιν, ἀν.
 banished, be, ἐκπίπτω.
 bank, τράπεζα.
 barbarian, βάρβαρος.
 base, κακός.
 bathe, λούομαι.
 battle, μάχη.
 be, εἰμί, γίγνομαι, ἔχω (with adv.);
 be upon, ἐπείμι (d.).
 beam, δοκός (f.).
 bear, φέρω.
 beautiful, καλός.
 because, ὅτι.
 because of, διὰ (a.), παρά (a.),
 ἐνεκα (g.).
 become, γίγνομαι.
 bed, λέχος, οὐς.
 bed-chamber, θάλαμος.
 before, πρό (g.), ἐπί (g.), or see
 until.
 beg, αἰτέω, δέομαι (g.).
 begin, § 24, 5.
 beginning, be the, ἀρχω (g.).
 behind, ὀπίσθεν (g.).
 behold, βλέπω, ὁράω.
 believe, πιστεύω, νομίζω.
 belong to, εἰμί+gen.
 bend (of a bow), τείνω.
 beneath, ὑπό (g.).
 beseech, ἱκετεύω (by, πρὸς+gen.),
 or use δῆτα (pray).
 beside, παρά.
 besides, πρὸς (d.).
 besiege, πολιορκέω.
 best, see good.
 better, see good.
 betray, προδίδωμι.

between, μεταξὺ (g.).
 beyond, ὑπέρ (a.); b. his strength,
 ὑπὲρ αὐτόν.
 bezel, σφενδόνη.
 bind, δέω.
 bite, δάκνω.
 blame, αἰτιάομαι; "to blame,"
 αἷτιος.
 blessing, ἀγαθόν.
 blind, τυφλός.
 blockade, πολιορκέω.
 bloom, ἀνθέω, θάλλω.
 board, go on, ἀναβαίνω.
 boast, αὐχέω.
 body, σῶμα, ατος.
 bold, ἀνδρείος.
 born, be, γίγνομαι.
 both, ἀμφω, ἀμφοτέρως; both...and,
 καί (τε)...καί.
 bow, τόξον.
 boy, παῖς, παιδός.
 boyhood, from, ἐκ παίδων.
 Brasidas, Βρασιδάς.
 brave, ἀνδρείος.
 bravely, ἀνδρείως.
 brazen, χάλκεος.
 break, διαρρήγνυμι (intr. in mid.),
 παραβαίνω (violate); break down,
 λίω.
 breast-plate, θώραξ, ακος (m.).
 bred, be, τρέφομαι.
 brevity, τὰ βραχύτερα.
 brick, πλίνθος (f.).
 bridge, γέφυρα.
 bring, φέρω; bring false charges
 against, διαβάλλω (a.); b. in,
 εἰσάγω; b. to ruin, say ruin;
 b. to terms, ἄγω ἐς σύμβασιν.
 broken, be, ἕαλω.
 bronze, χάλκεος.
 brother, ἀδελφός.

B.

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build, *δέμω*.
 burdensome, *μοχθηρός*.
 burn, *καίω*.
 but, *ἀλλά, δέ*.
 buy, *ώνέομαι*.
 by, *ὑπό* (g.), *κατά* (a.) with numerals, *ἐπί* (g.) with pronouns, p. 53, (e).

C.

calamity, *πάθος, οὐς*.
 call, *καλέω*; call in, *εἰσκαλέω*; call out, *ἐκκαλέω*.
 calumnies you uttered, *ἀ διεβαλλες*.
 camp, *στρατόπεδον*.
 can, *δύναμαι*.
 capable of commanding, *ἀρχικός* (g.).
 capture, *καταλαμβάνω*.
 care, take, *φροντίζω*; care much for, *περὶ πολλοῦ ποιέομαι*, p. 58, (d).
 carelessness, *ἀμέλεια*.
 carry, *φέρω*.
 carry away from, *ἀποκομίζω*; carry on war with, *πολεμέω* (d.).
 case, in extreme cases, *ἐπὶ τῶν παραδόξων*. In which c., § 29, 3.
 catalogue, *κατάλογος*.
 cause, *αἷτιον*, (vb.) *παρέχω*.
 cavalry, *οἱ ἱππεῖς*.
 cease, *παύομαι*.
 Cecrops, *Κέκροψ*.
 cement, *βεβαιώω*.
 centre, *μέσος*.
 certainly, it c. does, *πάνν μὲν οἶν*.
 certainly not, *ἡκιστά γε*.
 chain, *ἀλυσίς, εὖς*.
 character, *τρόπος*.
 chariot, *ἄμαξα*.
 chasm, *χάσμα, ατος*.

cheaply, *μικροῦ*.
 child, *παιδίον*.
 chimera, *χίμαιρα*.
 choose, *αἰρέομαι*.
 cistern, *φρέαρ, ατος*.
 citadel, *ἀκρόπολις*.
 citizen, *πολίτης*.
 city, *πόλις, εὖς*.
 Cleon, *Κλέων, ωνος*.
 cloak, *χλαῖνα*.
 coast, *αἰγιαλός*.
 coast along, *παραπλέω*.
 cold, *ψυχρός* (adj.), *ψῦχος, οὐς* (sb.).
 collectively, *σὺμπαντες*.
 colony, *ἀποικία*.
 column, *στίφος, οὐς*.
 come, *ἔρχομαι, εἶμι*, § 24, 3; c. in, *εἴσειμι*; c. on, *γίγνομαι*; c. out, *ἔξέρχομαι*.
 command, *κρατέω* (g.).
 commander, *στρατηγός*.
 commit, see *ἡμιπύετι*.
 common, *κοινός*.
 common-sense, *φρόνησις*.
 commonwealth, *κοινόν*.
 company, *λόχος*.
 compared with, to, *παρά* (a.).
 compel, *ἀναγκάζω*.
 compose history of, *συγγράφω*.
 conceal from, *ἀποκρύπτω*, § 17, 5.
 concern, *εἰμὶ πρὸς* (a.).
 concerns, as far as, § 39, 9.
 concerned, § 39, 9.
 concession, by, use *συγχωρέω*.
 condemn, *καταγιγνώσκω*, § 15, (S).
 condition, on, *ἐπὶ* (d.); § 39, 6.
 confer, favour, kindness, *εὖ ποιέω* (a.).
 confess, *ὁμολογέω*.
 confidence, have, *πιστεύω* (d.).

Conon, Κόνων.
 conquer, νικάω.
 conquest, omit.
 consent, συναινέω.
 consequence, in c. of, πρὸς (a.).
 consider, σκοπέω, ποίεομαι, νομίζω.
 consideration, omit.
 conspicuous, be, διαλάμπω.
 contest, ἀγών, ὄνος (m.).
 continue, φημί.
 control of, keep, κατέχω.
 corn, σῖτος.
 correspond with, συμφωνέω (d.).
 council, βουλή.
 counsel, βούλευμα; give c., βού-
 λυνω (better c., βελτίω).
 count as, τίθεμαι παρά (a.), p. 56,
 (3) (a).
 counsellor, ἀναριθμητος.
 country, πόλις, πατρίς, χώρα.
 countryman, πολίτης.
 courage, ἀνδρεία.
 course, omit.
 crash, δοῦπος.
 crews and all, p. 23, (4).
 cross, διαβαίνω, περαιόομαι.
 crowd, ὄχλος.
 cruel, ἀγριος, ὀμός.
 cruise along, παραπλέω.
 cry, βοάω.
 custom, νόμος.
 cut off, ἀποτέμνω.
 Cyrus, Κύρος.

D.

daily, καθ' ἡμέραν.
 danger, κίνδυνος.
 dangerous, ἐπικίνδυνος.
 dare, τολμάω.
 daric, δαρεικός.
 Darius, Δαρειος.

darkness, σκότος, ον.
 daughter, θυγάτηρ.
 day, ἡμέρα. In my day, ἐπ' ἐμοί.
 In days of, ἐπὶ (g.). One day,
 ποτέ. Win (gain) the day, νικάω.
 day-break, at, ἀμα ἡμέρα.
 dead, νεκροί, τεθνηκότες; dead man,
 νεκρός; be dead, τεθνηκέναι.
 dear, ἡδύς, πολλοῦ.
 death, θάνατος.
 deceive, ἐξαπατάω.
 declaration, use δηλώω (declare).
 declare, φημί, δηλώω.
 defeat, νικάω, (sb.) ἦττα.
 defend oneself, ἀμύνομαι.
 degenerated, have d. from the
 character of, use χείρων εἰμί.
 delay, ἀνέχω; without delay, εὐθέως.
 deliberate, βουλευόομαι.
 delight,τέρπω; d. in, ἡδομαι.
 delighted, be (with), ἡδομαι.
 deliver, παραδίδωμι.
 Delos, Δῆλος.
 demand, ἐρωτάω, πυνθάνομαι.
 demand attention, use ἐπιμελέομαι
 (take care of).
 Demosthenes, Δημοσθένης.
 densely, ὑπὸ πολλῶν.
 deny, οὐ φημι, ἀπαρνέομαι.
 depart, ἀπέρχομαι, πορεύομαι.
 departure, take, =depart.
 deposit, κατατίθημι.
 deprive of, ἀποστερέω.
 derived, be, γίγνομαι.
 descend, καταβαίνω.
 descent, by, γένος.
 desert, προδίδωμι.
 deserve, ἀξίως εἰμι; deserved the
 favour of, ἀξιος ἦν ἀρέσκειν (d.).
 desire, ἐπιθυμία.
 despair of, ἀπογιγνώσκω.

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desperate, ἀπονενοημένοι.
 despise, καταφρονέω (g.).
 despondent, be, ἀθιμέω.
 destined, εἰμαρμένος.
 destitute, ἔρημος (g.).
 destroy, καταλύνω, διαφθείρω.
 determine, διανοέομαι.
 devoted to the chase, φιλόθηρος.
 die, ἀποθνήσκω.
 different, in d. places, ἄλλοθεν.
 difficult, χαλεπός.
 disappoint, σφάλλω.
 disaster, πάθος, τὸ ἀποτυχεῖν.
 disband, διαλύω.
 discretion, τὸ σωφρονεῖν.
 dishearten, καταπλήσσω.
 dismantle, περιαιρέω.
 dismay, in, use δαίδω.
 dismiss, διαπέμπω.
 disperse, διαθέω.
 disposed, be, διάκειμαι.
 disruption, lead to d., use ἀφίστημι
 (cause to revolt).
 distance, at a, § 19, 1, (1), (c).
 distant, be, ἀπέχω.
 distinction, δόξα.
 distinguish, κρίνω.
 disturb, ταραττώ, κινέω.
 divine, θεῖος.
 do, πράττω, ποιέω; do wrong
 (harm), ἀδικέω.
 doctor, ἰατρός.
 dominion, bring under, ὑποστρέφω-
 μαι.
 door, θύρα.
 down from, κατά (g.).
 drachma, δραχμή.
 draw off, περιαιρέω.
 draw up, τάσσω, συγγράφω (of laws).
 dreadful, δεινός.
 drink, μέβη, (vb.) πίνω.

drive out, ἐξελαίνω.
 drought, ἀνχίρωι, ὥρ.
 drunk, be, μεθύω (with, ἀπό).
 during, κατά (a.).
 duty, ἡ χρεὶς, τὰ δεόντα.

E.

each, ἕκαστος.
 eager, πρόθυμος. Be e. to, προθύ-
 μως + inf.
 ear, οὖς, ὠτός (n.).
 earth, γῆ.
 ease, with, ῥαδίως.
 easily, ῥαδίως.
 east, ἑως, ὦ (f.).
 easy, ῥαδίως.
 eat, ἐσθίω.
 educate, παιδεύω.
 education, παιδεία, μάθησις.
 effect, διαπράττω.
 Elateia, Ἐλάτεια.
 else, ἄλλος.
 emanate, γίγνομαι.
 empire, ἀρχή.
 enact, § 27, 1.
 encamp, στρατοπεδεύομαι.
 end, e. was near, say: now about
 to die.
 ended, be, τελευτάω, τελέομαι.
 enemy, πολέμιοι, ὤν.
 engage, μάχομαι (d.).
 enjoy, ἀπολαύω (g.).
 enough, οὕτως . . . ὥστε (inf.).
 ensue, γίγνομαι.
 ensure their remaining, say: how
 they shall remain.
 enter, εἰσέρχομαι, εἰσεμι.
 entrust, κατατίθημι.
 envoys, see ambassadors.
 envy, φθόνος, (vb.) φθονέω (d.).

Ephesus, Ἐφεσος.

erect, ἱστημι.

Eretria, Ἐρετρία.

err, ἁμαρτάνω.

escape, ἀποφεύγω ; e. notice, λαιθ-
άνω ; e. punishment, say : that
he might not be punished.

esteem highly, περὶ πολλοῦ ποιέομαι.

eternal friendship, say : ἵνα be a
friend always.

Euboea, Εὐβοία.

evacuate, ἐκλείπω.

even, καί ; e. if, § 35, 6 ; e. though,
καίπερ.

evening, ἑσπέρα.

everlasting disgrace, use superl. of
αἰσχρός.

every, ἕκαστος, πᾶς.

everything, πάντα.

every way, ὅγ (with superl.).

evil, κακόν.

examine, ἐξετάζω.

exceed, κρείσσω εἰμί.

except, πλὴν (g.).

excess, in, ἄγαν.

excessive, ἄγαν.

exclude, εἰργω.

exert oneself, διατείνομαι.

exhort, παραινέω (d.).

exile, φυγή, φνγάς, ἄδος.

exist, εἰμί.

expectation, ἐλπίς.

expedient, συμφέρον.

expedition, ἔξοδος (f.).

expense, δαπάνη.

experience, have no experience,
ἄπειρός εἰμι (g.).

exquisitely, use superl.

extend over, ἐπέχω.

extreme, see case.

eye, ὀφθαλμός.

F.

face, πρόσωπον.

fail, ἁμαρτάνω.

fall, πίπτω, (of rain) γίγνομαι.

fall in with, ἐντυχάνω (d.).

fall on, προσπίπτω (d.).

false, ψευδής.

falsehoods you uttered, ἃ ἐψείδον.

famous, πᾶν.

far, μακράν.

fast, ταχύ.

father, πατήρ, τρός.

fault, see find.

favour, see confer.

fear, δέιδω, φοβέομαι.

feast, δευνέω ; at the f., use vb.

fellow-labourer, σύνεργος.

fertile, πλούσιος.

few, ὀλίγοι.

field, ἄγρος, μάχη. In the field,
ἐν ταῖς μάχαις.

fight, μάχομαι (with, d.).

find, εἰρίσκω, καταλαμβάνω.

find fault, ἐπιτιμῶ (d.).

find out, ἐξευρίσκω.

finger, δάκτυλος.

fire, πῦρ, ὅς (n.).

firm, βέβαιος.

first, πρῶτον μὲν. See p. 10, 3.

first, at, πρῶτον.

fish, ἰχθίς, ὄος.

fix on, προσέχω (d.).

flee, φεύγω. F. from, ἀποφεύγω.

F. for refuge, καταφεύγω.

fleet, ναυτικόν, νῆες.

fling away, ἀπορρίπτω.

flock, πρόβατα, ὦν.

flog, μαστιγῶ.

flourish, ἀνθέω.

flow, ῥέω.

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flower, ἄνθος, οὗς.
 fly, φεύγω.
 follow, ἑπομαι (d.). As follows
 (following), τοιαύδε.
 fond of building, φιλοικοδόμος.
 fool, μωρός.
 fool-hardy, τολμηρός.
 foolish, μωρός.
 foot, ποίς, ποδός (m.); hand and
 f., acc. pl.
 for, γάρ, ἕνεκα (for the sake of);
 p. 33, (5), ἐπί (d., with a view
 to), διὰ (on account of), ὑπέρ (in
 behalf of), περί (about); of time,
 p. 43, 9.
 for all time, ἐς αἰεί.
 forbid, ἀπαγορεύω.
 force, (sb.) use article, (vb.)
 σπρωγέω.
 forefather, πρόγονος.
 foremost of all, ἐν τοῖς πρώτοις.
 foresight, πρόνοια.
 forget, ἐπιλανθάνομαι.
 forgive, συγγιγνώσκω.
 form, πέπηγα.
 former, ἐκεῖνος, ὁ μέν.
 former times (days), of, πρὶν, πάλαι.
 forsooth, δήθεν, δή.
 fortify, τειχίζω.
 fortitude, with equal, ὁμοίως.
 fortunate, εὐτυχής.
 fortune, good, εὐτυχία.
 four at a time, ἀνὰ τέτταρας.
 four others, with, πέμπτος αὐτός.
 free, ἐλεύθερος.
 freedom, ἐλευθερία (from, g.).
 freeze, p. 74, 2.
 friend, φίλος; be f. with, φίλος
 εἶναι (g.).
 friendship, φιλία.
 frighten, φοβέω.

from, ἀπό, ἐκ (g.); be f., ἀπειμι.
 front, in f. of, πρό (g.).
 fugitive, φηγάς, ἄδως.
 full, at full speed, ἀνὰ κράτος;
 with full stream, πολίς.
 furlong, στάδιον (pl., οι).
 furnish, παρέχω.

G.

gain, κέρδος, οὗς, (vb.) κερδαίνω.
 gain day, see day.
 garrison, φρούριον.
 gate, πύλη.
 gather, συλλέγω.
 gathering, σύλλογος.
 general, στρατηγός; be g., στρατηγέω.
 gentle, πρᾶος, πραεῖα, πρᾶον.
 geometry, γεωμετρία.
 get, λαμβάνω.
 giant, γίγας, αντος.
 gift, δῶρον.
 give, δίδωμι; give advice, παραινέω.
 glad, be, ἡδομαι.
 glorious past, δόξα ὑπάρχουσα (d.).
 glove, χειρίς, ἴδος (f.).
 go, βαίνω, ἐρχομαι, εἶμι; g. away,
 ἀποβαίνω; g. on, γίγνομαι; g. on
 board, see board; g. out, ἐξέρ-
 χομαι; g. up, ἀναβαίνω.
 god, θεός. God knows, νῆ Δία.
 gold, χρυσός; (adj.) χρύσεος.
 gone, have, οἴχομαι.
 good, ἀγαθός (at, inf.).
 Gorgias, Γοργίας.
 government, οἰ. τὴν πραγμάτων.
 governor, ἡρμοστής.
 Granicus, Γράνικος.
 grant, δίδωμι; or use § 36.
 grasping despot, say: to one grasp-
 ing (πλεονεκτέω) and wronging
 (ἀδικέω).

great, μέγας.
greatly, μεγάλως.
Greece, Ἑλλάς, ἄδος (f.).
Greek, Ἑλλήν, ἦνος.
grey, ποτίος.
ground, χωρίον. On g. that, § 40, 4.
guard against, φυλάττομαι.
guess, make a g., εἰκάω.
guilty, be found g. of, ἀλίσκομαι (g.).
gulf, κόλπος.
Gyges, Γίγης, ου.

H.

hair, θρίξ, τριχός (f.).
half, ἡμισυς, εια, v.
halt, καθίσταμαι.
Halys, Ἄλως.
hand, χεῖρ, χεῖρίς (f.). At the
hands of, ἐπὶ, πρὸς (g.). On the
one hand, μέν.
hand over, προδίδωμι, προημι.
handsome, καλός.
hang, κρεμάννυμι.
happen, συμβαίνω, τυγχάνω.
happiness, εὐδαιμονία.
happy, εὐδαίμων.
harbour, λιμὴν, ἑνος (m.).
hard, χαλεπός.
hard-hearted, σκεῖλος.
hardly (one). See p. 27, (c).
harm, see do.
hat, πέτασος.
hate, μισέω.
hatred, ἐχθρά, μισος.
have, ἔχω, φέρω (get).
he, ἐκεῖνος, οὗτος.
head, κεφαλή.
hear, ἀκούω.
heat, καῖμα, αἶος.
height, to a great, ἐπὶ μέγα.

Hellas, Ἑλλάς, ἄδος.
help, βοηθέω (d.).
her, § 9, 6.
herald, κήρυξ, υἱος.
here, ἐνθάδε. Be h., πάρειμι.
Herodotus, Ἡρόδοτος.
herself, αὐτή.
hide, ὁρά, (vb.) ἀποκρύπτω.
high, ὑψηλός.
highly, περὶ πολλοῦ.
hill, ἄκρον, ὄρος, οὐς.
himself, αὐτός.
his, § 9, 6.
history, συγγραφή.
hold, ἔχω, ἐπέχω, νομίζω (= believe);
h. worthy, ἀξιώω; h. oneself in
readiness, παρασκευάζομαι.
home, οἶκος, ἐπ' οἶκον (adv.).
Homer, Ὅμηρος.
honest, χρηστός.
honesty, χρηστότης.
honour, τιμάω, (sb.) τιμή.
honourable, καλός.
hope, ἐλπὶς, ἰδος (f.), ἐλπίζω (have
hope).
hoplite, ὁπλίτης.
horse, ἵππος, ἵππεις.
horseman, ἵππεις.
hour of departure, etc., say: you
shall now go away to the gods.
house, οἰκία, δόμος; at my house,
παρ' ἐμοί.
how, πῶς, ὥς (with adjs.); how
many, πόσοι.
huge, μέγας τις.
human, ἀνθρώπινος, ἀνθρώπων.
hunger, λιμός.
hunting, θήρα; love hunting, φιλό-
θηρος εἶμι.
hurt, βλάπτω.

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I.

I, ἐγώ.
 ice, κρύσταλλος.
 identity of interest, τὸ ταῦτ' ἀνμφέ-
 ρειν.
 idle, ἀργός.
 idleness, in, ἀργός.
 if, εἰ. If ever, ἐάν (§ 28, 3).
 ignorance, ἀμαθία.
 ignorant, ἀμαθής.
 ill, κακῶς.
 ill, be, νοσέω.
 imagine, ὑπολαμβάνω.
 immeasurably, πολὺ.
 immediately, εὐθύς.
 impiety, ἀσεβεία; commit impiety,
 ἀσεβέω.
 impious, ἀσεβής.
 impose, ἐπιτίθημι.
 impossible, ἀδύνατος.
 in, ἐν (d.).
 incentive, ἀνάγκη.
 incur danger, κινδυνεύω.
 indignant, be, ἀγανακτέω (that,
 § 31).
 individually, καθ' ἑνα.
 inevitably, use ἀνάγκη ἐστί.
 infatuated, μωρός.
 inferior, χείρων.
 inhabit, οἰκέω.
 inhabitant, πολίτης, ὁ οἰκῶν.
 injure, ἀδικέω, βλάπτω.
 injury, for the, ἐπὶ κακῶ.
 injustice, ἀδικία; practise i., ἀδικέω.
 injustice, suffer, κακῶς πάσχω.
 inroad, ἐσβολή. Make an inroad,
 ἐσβάλλω.
 insolence, ὕβρις, εως (f.).
 insolent, ὕβριστικός.
 instantly, εὐθύς.

instead of, ἀντί (g.).
 instrumentality, thro., διά (g.).
 intend, διανοέομαι; § 41, 3.
 interest, τόκοι, ὧν; with greatest
 interest, ἡδίστα.
 interpreter, ἐρμηνεύς, εως.
 intervening, μεταξύ.
 into, εἰς (a.).
 invade, ἐσβάλλω.
 invasion, ἐσβολή.
 invisible, ἀφανής.
 invite, καλέω.
 involve, p. 37, (10).
 Ionia, Ἰωνία.
 island, νῆσος (f.).
 it, § 9, 3, (2).
 itself, by, αὐτός.

J.

jealous, φθονερός.
 journey, πορεία.
 judge, κριτής, (vb.) κρίνω.
 judgment, γνώμη; in my j., p. 40, 11.
 just, δίκαιος; βραχύ τι.
 justice, δίκη, δικαιοσύνη.

K.

keep, φυλάττω, ἐμμένω (d.); keep
 silent, σιγᾶω.
 kill, ἀποκτείνω.
 killed, be, ἀποθνήσκω.
 kind, of the, see such.
 king, βασιλεύς.
 know, οἶδα, ἐπίσταμαι, γινώσκω.
 knowledge, ἐπιστήμη.

L.

labour, πόνος, πραγματεία; (vb.)
 πονέω.
 lake, λίμνη.

(g.).

greatest

p. 40, 11.

): keep

ώστω.

a; (vb.)

lamb, ἀμνός, gen. ἀρνός. (See Diet.).

land, γῆ, χώρα, πόλις. By land, κατὰ γῆν.

language, γλῶττα.

large, μέγας; large number, say: many.

last, μένω.

last, at, τέλος.

latter, οὗτος, ὁ δέ.

Laurium, Λαύρειον.

lavish, μέγας.

law, νόμος.

lay, τίθημι.

lay aside, κατατίθεμαι.

lay violent hands on, χράομαι βιαίως (d.).

lead, ἄγω; lead away, ἀπάγω; lead back, ἐπανάγω.

leader, ἡγεμόν, ὄνος.

leap down, καταπηδάω.

learn, μαθάνω.

least, at, γέ.

leave, λείπω.

Lesbos, οἱ Λέσβιοι.

less, μείων.

let go, ἀφήμι.

letter, ἐπιστολή.

liar, ψεύστης, ον.

liberty, ἐλευθερία.

lie, κείμεν. Tell a lie, ψεύδομαι.

life, βίος; l. of ease, ῥαστώνη; of his l., say "living."

light, φώς, τός (n.), (vb.) ἀνάπτω.

like, ὅμοιος, πρὸς (g.); § 33, 1; (vb.) ἡδέως+opt. with ἄν.

likely, εἰκός.

lion, λέων, οντος.

listen to, ἀκοίω, ἀκροάομαι (g.).

little, ὀλίγος, (adv.) ὀλίγον, ὀλίγω (with compar.).

live, βίω, ζῶ, διάγω; live on, ἐνοικέω.

load, ἄχθος, ονς.

long, πόλις; l. after, πολὺ ἵστερον; l. ago, πάλαι; as l. as, ὥς (p. 92, 4).

longer, no, οὐκέτι, μηκέτι (§ 36, 4), adv. πολὺν χρόνον.

look at, ἐπιβλέπω.

loosening, use χαλάρως (loose) predicatively.

lose, ἀπόλλυμι.

loss, be at a, ἀπορέω.

lot, the common, use κοινὸν πᾶσιν.

loud, μέγας.

love, φιλέω.

lower, ὑφίημι.

loyal, πιστός.

Lydian, Λυδός.

M.

mad, be, μαίνομαι.

magistrates, τὰ τέλη.

maiden, κόρη.

maintain, τρέφομαι.

make, ποιέω (§ 27, 2); m. use of, χράομαι (d.); m. good use of, εὖ χράομαι.

man, ἀνὴρ, ὁρός, ἀνθρωπος, στρατιώτης, τις (= anyone).

manage, πράττω.

mankind, οἱ ἄνθρωποι.

many, πολλοί; many times, πολλὰ πάλαι.

Marathon, at, Μαραθῶν.

march, ὁδός (f.), (vb.) στρατεύω, εἰσελαίνω; m. across, ὑπερβάλλω.

mark, χαρακτήρ; § 15, (10).

Massagetae, Μασσαγεταί.

master, δεσπότης.

matter, see thing.

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matter of, § 15, (10).
 may, *ἔξεστί*; m. say, *τις*; § 25, 2.
 maxim, the, *τό*.
 meal, *δεῖπνον*.
 mean, *εἰμί*.
 means, use *ὅπως* (how). By means
 of, *διὰ* (g.).
 measure, *μετρέω*.
 Median, *τῶν Μήδων*.
 Medon, *Μέδων*.
 meet, *ἐντυγχάνω* (d.).
 member of this house, *τις*.
 mention, *λέγω* (a.).
 messenger, *ἄγγελος*.
 middle, *μέσος* (§ 6, 1).
 midnight, *μέση νύξ*.
 midst, see *middle*.
 mildness, use *πρώς*.
 Miletus, *Μίλητος*.
 mind, *φρήν*, *ἐνός*, *γνώμη*.
 misdeeds, *τὰ πεπραγμένα*.
 misfortune, *τὸ ἀποτυχεῖν*.
 mistake, make, *ἁμαρτάνω*.
 momentary, *παραντικά*.
 money, *χρήματα*, *ἀργύριον*.
 month, *μήν*, *μηνός* (m.).
 monument, *μνῆμα*, *αὐτός*.
 more, *πλέον*, *μᾶλλον*; one m., *ἔτι*
εἰς; be no m., *οὐκέτι εἶναι*.
 morning, from, *ἐκ τοῦ πρωί*.
 mortal, *θνητός*.
 most, *μάλιστα*.
 most people (men), *οἱ πολλοὶ τῶν*
ἀνθρώπων.
 mother, *μήτηρ*, *τρός*.
 mount, *ἐπιβαίνω*, (sh.) *ὄρος*, *οὐς*.
 mountain, *ὄρος*, *οὐς*.
 move away, *ἀποκινέω*.
 much, *πολύς*, (adv.) *πολλὰ ὡς πολλὰ*
 (with compar.); very much, *πλεῖ-*
στα.

mule, *ἡμίονος*.
 multitude, *οἱ πολλοί*.
 must, *δεῖ*.
 my, *ἐμός*.
 myriad, *μυριάς*, *άδος* (f.).
 Mysia, *Μυσία*.

N.

name, *ὄνομα*, (vb.) *καλέω*.
 narrative, use *διηγέομαι* (narrate).
 narrow, *στενός*.
 nation, *ἔθνος*, *πόλις*, *ζεὼς*.
 native country, *πατρίς*.
 naturally, *εἰκότως*.
 nature, *φύσις*, *εὖς* (f.). What its
 nature was, use *ποιός*.
 Naupactus, *Ναύπακτος*.
 near, *περί* (a.), *σχεδόν*.
 necessity, *ἀνάγκη*.
 need, *δέομαι*, *δεῖ*. In n. of, *ἐνδεής*.
 neglect, use *εἰώ* (leave alone).
 neighbour, *γείτων*, *οὐός*.
 neither . . nor, *οὔτε . . οὔτε*.
 never, *οὔποτε*.
 new, *καινός*.
 next, *ὑστεραίος*.
 night, *νύξ*, *νυκτός* (f.); by n, *νυκ-*
τός; one n., *ποτέ*.
 night-fall, at, *ἐπὶ νύκτα*.
 nightingale, *ἀηδών*, *όνος* (f.).
 Nikias, *Νικίας*.
 noblest, see *prizes*.
 nobody, *οὐδείς*.
 no, no man, see *no one*.
 no more, I am, *οὐκέτι εἰμί*.
 no one, none, *οὐδείς*, *μηδείς*, p. 117.
 not, § 46; not even, *οὐδέ*; not
 only, *οὐ μόνον*.
 nothing, *οὐδέν*, *μηδέν*.
 nothing to do, p. 40, 11.

notice, see *escape*.

now, *νῦν*.

Numantia, *Νουμαντία*.

Numantines, *Νουμαντινοί*.

number, *ἀριθμός*; smaller n., *ἐλάσσονες*; greater (larger) n., *πλείονες*.

numerous, *πολὺς*.

O.

O! that, § 36.

oath, *ὄρκος*; take an o., *ὀμνυμι*; break an o., *παραβαίνω*; keep an o., *ἐμμένω* (d.).

obey, *πειθῆμαι* (d.).

object, use relative.

obscure, *ἐπισκοπέω* (d.).

observe, *νομίζω*.

obtain, *τυγχάνω*, *λαμβάνω*, *παρατί-ομαι*.

occupy, *οικίω*, *καταλαμβάνω*.

off, *κατά* (a.).

offer sacrifice, *θύω*.

offer prayer, *εὐχομαι*.

office, *ἀρχή*.

often, *πολλάκις*.

old, *παλαιός*, *πρεσβύς*, *ἀρχαῖος*.

old age, *γῆρας*, *ὡς* (n.).

old man, *γέρων*, *οντος*.

Olympiad, *Ὀλυμπιάς*, *ἄδος* (f.).

Olympus, *Ὀλυμπος*.

Olynthian, *Ὀλύνθιος*.

on, *ἐπί* (g.), *ἐν* (d.); of time, § 22, 3.

on his own account, *δὲ ἑαυτὸν*.

on our side, *μεθ' ἡμῶν*.

once, *ποτέ*, *πρόσθεν*.

once, at, *εὐθύς*.

one, *τις*.

one another, *ἄλλος... ἄλλος*.

one... another, *ἄλλος... ἄλλος*.

one and only, *μόνος δὴ*.

one man... another, *ἄλλος... ἄλλος*.

oneself, *ἑαυτὸν*.

open, stand, *ἀνέσθαι*.

openly, *φανερῶς*.

opinion, *γνώμη*; be of o., *δοκεῖ* (d.).

opportunity, *καιρὸς*.

opposite party, *οἱ ἑτεροί*.

oppressor, use *πλεονεκτέω*.

or, *ἢ*.

or indeed, *οὐδέ*.

oracle, *λόγιον*.

orator, *ρήτωρ*.

ordain, *τάσσω*.

order, *κελεύω*; without order, *ἀτάκτως*; send round orders, *περι-αγγέλλω*. In order that (to), *ἵνα* (§ 29).

other, *ἄλλος*; *ὁ ἕτερος*.

ought, *χρή*, *δεῖ*. See § 42.

our, *ἡμέτερος*; ourselves, *ἡμεῖς αὐτοί*.

out, *ἐκ*, *ἀπὸ* (g.); out of, *ἐκ* (g.).

out-stretched, use *ἐκτείνω*.

over, *ἐπὶ* (a.), *κατά* (a.); over and over, *πολλάκις*; over against, *ἐπὶ* (g.).

overawe, *καταπλήττω*.

overtake, *γίγνομαι* (d.).

own, § 9, 7.

ox, *βοῦς*, *βοός*.

P.

pain, *λυπέω*.

painless, *ἄλγος*.

palace, *βασιλείον*.

palm, *τὸ εἶσω*.

parent, *γονεὺς*, *έως*.

part, *μέρος*, *οὐς*; it is the p., § 15, (10). The larger p., *οἱ πλείονες*; for the most p., p. 43, 8.

partly... partly, *τὸ μὲν... τὸ δὲ*.

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pass through, διαβαίνω.
 passion, πάθος, οὐς, ὀργή.
 patriot, δημοτικός.
 pay, μισθός, (vb.) ἀποδίδωμι.
 peace, εἰρήνη; be at peace, εἰρήνην
 ἄγω [with, πρὸς (a.)].
 Pegasus, Πήγασος.
 Pelion, Πήλιον.
 penalty, ζημία.
 penny, ὀβολός.
 people, δῆμος, ἄνθρωποι.
 people at large, λεώς.
 people say, use λέγομαι (personally).
 perceive, αἰσθάνομαι.
 perception, τὸ νοεῖν.
 perform, ποιέω (every act, πάντα).
 performance, use inf. of ποιέω.
 perhaps, ἴσως.
 Pergamos, Πέργαμος.
 Pericles, Περικλῆς, ἔους.
 perish, ἀπόλλυμαι.
 Persia, Περσίς, ἴδος (f.), οἱ Πέρσαι.
 Persian, Πέρσης.
 person, τις, αὐτόν, or omit.
 persuade, πείθω.
 persuasion, by, πείσας.
 Philip, Φίλιππος.
 philosopher, φιλόσοφος.
 philosophy, φιλοσοφία.
 piety, εὐσέβεια.
 pile, σωρός, (vb.) τίθεμαι.
 pine away, τήκομαι.
 pious, εὐσεβής.
 piously, εὐσεβῶς.
 pitch, such a p., ἐς τοῦτο.
 pitch on, καταλαμβάνω.
 pity, οἰκτείρω.
 place, τόπος, χωρίον, (vb.) τίθημι;
 place on (upon), ἐπιτίθημι.
 plague, νόσος (f.).

plain, πεδίον.
 plan, use demonstr.
 Plato, Πλάτων, ὤνος.
 pleasant, ἡδύς, εἶα, ὅ.
 pleasure, ἡδονή; with p., ἡδέως.
 pledge, δεξιὰ; redeem a pledge,
 βεβαιῶ; violate a p., παραβαίνω.
 plume oneself, ἀγάλλομαι [on, (d.)
 or ἐπὶ (d.)].
 plunder, ἀρπαγή, (vb.) ληίζομαι.
 Plutarch, Πλούταρχος.
 poet, ποιητής.
 poison, φάρμακον.
 policy, omit.
 political measures, πεπολιτευμένα.
 poor, πένης, ἥτος.
 populate, οἰκέω (inhabit).
 population, use οἰκέω.
 populous, use οἰκέω.
 position, τόπος.
 possess, pf. of κτάομαι.
 possession, κτήμα, αὐτος; take p. of,
 κατέχω.
 possible, δυνατός, § 23, 8.
 pour, χέω.
 power, δύναμις; in one's p., say:
 of one, § 15, (10); be in one's p.,
 p. 107, 6.
 powerful, δυνατός.
 practice, for, μελέτης ἕνεκα.
 practise, ἀσκέομαι.
 practise injustice, ἀδικέω.
 practise justice, δικαιοπραγέω.
 praise, ἔπαινος, (vb.) ἐπαινέω.
 praise-worthy, ἐπαινετός.
 pray, δῆτα; p. 40, 10.
 precautions, say: these things.
 precious, τίμος.
 prefer, αἰρέομαι, προτιμάω.
 preference, in p. to, ἀντί (g.).

preparation, παρασκευή; make p.
=prepare.

prepare, παρασκευάζομαι.

present, νῦν; be p., πάρεμι (at,
εἰς); on the p. occasion, ἐπὶ τοῦ
παρόντος.

prevail, ἐπικρατέω, νικάω.

prevent, κωλύω.

price, at p., § 14, 3.

pride oneself, see plume.

prisoner, αἰχμάλωτος (with, p. 109,
10).

prizes, noblest, say: greatest
things.

proceed, use ἤδη (now).

prodigy, σημεῖον.

profitable, σίμφορος.

promise, or make p., ὑπισχνέομαι.

promontory, ἄκρον.

proof, § 15, (10).

property, κτήματα, or use art.

prosecute, διώκω, γράφομαι (for=
gen.).

prosper, εὐτυχεύω.

prosperity, εὐτυχία.

provide, πορίζομαι.

provisions, ἐπιτήδεια, ων.

punish, κολάζω.

punished, be, δίκην δίδωμι.

pursue, διώκω.

pursuer, ὁ διώκων.

push on, ἐπείγομαι.

put on, ἐνδύω (another), ἐνδύνω

(oneself); p. up, κατάγομαι; p.

to death (the sword), ἀποκτείνω;

be p. to death, ἀποθνήσκω.

put (question), ἐρωτάω.

Q.

quarter, give, ζωγράω.

queen, βασίλεια.

question (vb.) ἐρωτάω; every q.,
πάντα.

quickest way, by the, τὴν ταχίστην.

quickly, ταχύ.

quiet, remain, ἡσυχίαν ἄγω.

R.

race, γένος, οὗς.

rain, ὑετός.

raise, αἶρω, συλλέγω (of ships); r. a
siege, ἀπανίσταμαι.

rampart, τεῖχος, οὗς.

rare, σπάνιος.

ravage, τέμνω, δηῖω.

reach, ἀφικνέομαι εἰς (a.).

ready and willing, ἐκόν, ἄντος.

really, ἄρα, τῷ ὄντι.

re-ascend, ἀνέρχομαι.

reason, λόγος.

receive, δέχομαι; r. a favour, εἰ
ποιέομαι.

reconcile, καταλλάττω.

recover, ἀναλαμβάνω.

reduce, ὑποστρέφομαι.

reduction, use ὑποστρέφομαι (re-
duce).

refer, ἐπανέρχομαι [to, εἰς (a.)].

reft, ἐπισκενάζω.

reflect, λογίζομαι.

refrain from, use μή.

refuge, καταφύγη; flee for refuge,
καταφεύγω.

refuse, οὐ φημι, οὐ βούλομαι, ἀρνεό-
μαι.

regard, with r. to, πρὸς (a.).

region, χώρα.

rejoice, ἡδομαι (d.).

release, ἀφίημι.

remain, r. in force, μένω.

remark, the, τό.

remedy, φάρμακον.

P.
Q.
R.
S.
T.
U.
V.
W.
X.
Y.
Z.

remember, *μνῆμαι*.
 remind, *μνῆσκω*.
 remove, *ἀποκομίζω*.
 repair, *ἐρχομαι*.
 reply, *ἀποκρίνομαι*.
 report, *ἀγγέλλω*.
 request, omit.
 require, see need.
 rescue, *σώζω*.
 resist, *ἀντέχω* (d.).
 resolve, *δοκεῖ* (d.).
 respect, in many other r., *ἄλλα*
πολλά; win r., *τιμάμαι*; with
 r. to, *ἔς*.
 responsibilities, assume, etc.,
ποιεῖν ἅ χρεὶ ποιεῖν ἐν πόλει
ἀρχούσῃ.
 rest, *ἀνάπανσις*, *ἀνάπαντα* (f.),
ἀναπαύω (vb.).
 rest, the, *ὁ ἄλλος*.
 restore, *κατάγω*, *ἀποδίδωμι*.
 result, use *πράττω*; according to
 r., *πρὸς τὸ ἐκζάν*.
 retreat, *ἀναχώρησις*, *εὖς*, (vb.)
ἀναχωρέω.
 return (home), *κάτειμι*.
 revelry, *κῶμος*.
 revolt, after the, say: they had
 revolted (*ἀφίστημι*).
 revolve, *διανοέομαι*.
 reward, *δῶρον*.
 rhinoceros, *ῥινόκερως*.
 rich, *πλούσιος*.
 ride, *ἐλαίνω*. Their ride had
 taken, etc., say: they had
 ridden even far.
 ridge, *λόφος*.
 right, p. 104, 8; on the right, *ἐν*
δεξιᾷ.
 rightly, *ὀρθῶς*.
 ring, *δακτύλιος*.

rise, *χωρίω*.
 river, *ποταμός*.
 road, *ὁδός* (f.).
 rob, *ἀποστερέω*, *σνλάω*.
 Roman, *τῶν Ῥωμαίων*.
 rose, *ρόδον*.
 rough, *βίαιος*.
 royal, omit.
 ruin, *διαφθείρω*.
 rule, *ἄρχω*, (sb.) *ἄρχῃ*. Of his rule,
 say: ruling.
 ruler, *ἄρχων*.
 rumour, *φήμη*.
 run, *τρέχω*.
 run away (from), *ἀποδιδράσκω*.

S.

sacred, *μέγας*.
 sacrifice, *ιερά*, *ὦν*, (vb.) *θύω*.
 safe, *ἀσφαλής*.
 safety, *ἀσφάλεια*. In s., say: safe.
 sage, *σοφός*.
 sail, *πλέω*; s. away, *ἀποπλέω*; s.
 out, *ἐκπλέω*.
 sake, for sake of, *ἐνεκα* (g.).
 salute, *προσκυνέω*.
 same, *ὁ αὐτός*.
 Samos, *Σάμος*.
 satisfy, *κορέννυμι*.
 save, *σώζω*.
 say, *λέγω*, *φημί*. Might say, p.
 29, (e).
 scatter, *σπείρω*, *σκεδάννυμι*.
 school, *οἱ ἀμφί* (a.).
 scoff at, *σκώπτω*.
 sea, *θάλαττα*. By s., *κατὰ θάλατταν*.
 sea-fight, *ναυμαχία*.
 search, in s. of, *ἐπί* (a.).
 second, on the s. day, *δευτεραίος*.
 secondly, *ἔπειτα*, *δέ*.

security, with greater s., ἀσφα-
λέστερον.
sedition, στάσις, εως (f.).
see, ὁράω, βλέπω.
seek, ζητέω.
seem, φαίνομαι; it seems, δοκίω
(personally, § 39, 8).
seize, λαμβάνω.
self, αὐτός.
sell, πωλέω.
send, πέμπω.
send for, μεταπέμπομαι.
sensation, τὸ αἰσθάνεσθαι.
servant, δοῦλος.
serve, ὑπηρετέω (d.).
service, ὑπηρεσία.
set (of the sun), δύομαι; set down,
κατατίθημι; set one's heart on,
ἐπιθυμέω (g.); set over, ἐπιτίθημι
(d.).
set out, πορεύομαι.
severe, βαρύνς, εἶα, ὅ.
shade, σκιά.
shame, αἰσχύνω.
shameful, αἰσχρός; shameful death,
αἰσχροῦς.
sheep, οἷς, ὄϊος.
shepherd, ποιμήν, ἐνοῦς.
ship, ναῦς, νεώς (f.).
shoe, ὑποδήμα, αὐτοῦ.
shoot, τοξεύω.
short, βραχύς, εἶα, ὅ.
should, see ought.
shout, βοάω.
show oneself, φαίνομαι.
shower kindness upon, εὖ ποιεῖν.
side, πλευρά, ἄς; on the side of, p.
51, 3, (1).
sign, σημείον.
signify, διαφέρω.
silence, τὸ σιγᾶν.

silent, see keep.
silver, ἄργυρος.
simple, ἀπλούς.
simplicity, ἀπλότης, ητος (f.).
sin, ἁμαρτάνω.
sing, ᾄδω.
sink, καταδύνω.
sir, use ὁ ἄνδρες Ἀθηναῖοι; my g.
s., ὁ βέλτιστε.
sit, (sit down), κάθημαι.
skilful, δεινός.
skill, ἐμπειρία.
sky, οὐρανός.
slave, δοῦλος.
sleep, ὕπνος, (v.) καθεύδω.
small, μικρός.
snail, κοχλίας, ον.
so, οὕτως (see thus), ὥστε.
so many, τοσοῦτοι.
so much, τοσοῦτον.
Socrates, Σωκράτης, ους.
soft, μαλακός.
soldier, στρατιώτης.
solemn, μέγας.
Solon, Σόλων, υνος.
some, τις, (pl.) οἱ μὲν (p. 10, 3).
somebody, some one, τις.
something, τι.
sometimes, § 32, 7.
son, υἱός.
soon, ταχέως.
soothsayer, μῆντις, εως.
Sophocles, Σοφοκλῆς, ους.
sorrow, λύπη, ἄλγος, κακόν.
soul, ψυχή.
source, πηγή.
south, μεσημβρία.
sovereignty, ἀρχή.
spared, be, use - μὴ ἀποθαρσύν.
sparingly, μετρίως.

S.

T

U

V

W

X

Y

Z.

Sparta, Λακεδαιμῶν, ονος (f.).
 Spartan, Λακεδαιμόνιος, Σπαρτιάτης.
 speak, λέγω, εἶπον; s. ill of, κακη-
 γορέω; s. truth, ἀληθεύω.
 specified, ῥητός.
 spectator, θεατής.
 speech, τὸ λαλεῖν.
 speed, at full speed, ἀνὰ κράτος.
 speedily, ταχύ.
 spend, διατρίβω (of time).
 spider's web, ἀράχνη.
 spirited, use προθύμως.
 spoil, λεία.
 spring, ἔαρ, ἡρος (n.).
 stag, ἔλαφος.
 stand, ἵσταμαι, ἔστηκα (aor. ἔστην);
 s. by, use παρίστημι (d.); s.
 open, § 26, 2.
 state (country), πόλις; in this state.
 ἐν τούτῳ.
 statue, ἀνδριάς, ἄντος (m.).
 stead, in, ὑπέρ (g.).
 steal, κλέπτω.
 still, ἔτι, ὅμως.
 stomach, γαστήρ, τρός (f.).
 stone, λίθος.
 storm, χειμῶν, ὦνος (m.).
 straits, in what, ἐν οἰοίς.
 stranger, ξένος.
 straw, θρίξ, τριχός (f.).
 street, ὁδός (f.), ἀγνία.
 strength, δύναμις, σθένος, ονος.
 strike, τύπτω.
 strong, ἰσχυρός, δυνατός.
 struck, use θαυμάζω (wonder).
 struggle, ἀγωνίζομαι.
 Strymon, Στρυμῶν, ὄνος (m.).
 subject, ὑπήκοος, ἀρχόμενος.
 succeed, κατορθόω.
 success, τὸ εὖ πράττειν.

such, such a one, τοιοῦτος.
 such things as this, τοιαῦτα.
 suffer, πάσχω.
 suffer punishment, δίκην δίδωμι.
 suffer wrong, ἀδίκῃ πάσχω.
 suffice, = be sufficient.
 sufficient, ἱκανός.
 summer, θέρος, ονος.
 sun, ἥλιος.
 Sunium, Σούνιον.
 sunset, ἡλίου δυσμαί, or use gen.
 absolute.
 superior, ἀμείνων; showing supe-
 rior virtue, say: being better.
 suppose, ἵ, δῆπον.
 surely not, μὴν.
 surprised, be, θαυμάζω.
 surrender, παραδίδωμι (tr.), ἐνδί-
 δωμι.
 surround, κυκλώω.
 suspect, ὑποπτεύω.
 sweet, ἡδύς, εἶα, ὅ.
 sword, ξίφος, ονος.

T.

table, τράπεζα.
 take, λαμβάνω, καταλαμβάνω.
 take counsel, βουλευομαι.
 take from, ἀφαιρέω.
 talent, τάλαντον.
 tall, μέγας.
 task, ἔργον.
 teach, διδάσκω.
 teacher, διδάσκαλος.
 tear, δάκρυον.
 tell, λέγω.
 temple, ναός, οὔ.
 tent, σκηνή.
 terms, bring to t., see bring; on
 such t., ἐπὶ τοιούτοις.
 terrible, δεινός.

terrify, φοβέω.
territory, χώρα.
than, ἢ.
thank, I t. you, χάρις ἑμῖν (ἴστί).
that, ὅτι, ὥστε; (pron.) ἐκεῖνος;
ἵνα; § 31. And that too, καὶ
ταῦτα.
the, ὁ, ἡ, τό.
Theban, Θηβαῖος.
Thebes, Θήβαι, ὦν.
theft, κλοπή.
their, § 9, 6, 7.
them, § 9, 3, (2).
then, οὖν, τότε, ἐπειτα.
there, ἐκεῖ.
therefore, οὖν, ἄρα, τοίνυν.
thereupon, ἐπειτα.
thick, δασύς, εἶα, ὅ.
thing, πράγμα.
think, οἶμαι, νομίζω.
thirst, δίψα.
this, οὗτος.
those who, § 3, 1.
though, even though, καίπερ, § 35, 6.
Thracian, Θράξ, ἄκός.
throne, ἀρχή.
through, διά (g.).
throw, ῥίπτω, βάλλω.
throw away, ἀπορρίπτω.
throw together, συρρίπτω.
Thucydides, Θουκυδίδης.
thunder, βροντή.
thus, οὕτως or, before a consonant,
οὕτω.
Tiberius, Τιβέριος.
till, μέχρι (g.); § 34, 4.
timber, ὕλη.
time, χρόνος; at a t., κατά (a.); at
that t., τότε; in t. of, ἐν (d.) or
p. 53, (h); of his t., καθ' ἑαυτὸν.
times, of former, πρὶν, πάλαι.

to, εἰς (a.), πρὸς, ἐπὶ (a.).
to-day, of, νῦν.
toil, πόνος.
Tomyris, Τώμυρις, ιος.
too, § 23, 6.
torture, πῆζω.
touch, ἄπτομαι (g.).
towards, πρὸς (a.).
town, ἄστυ, εὖς (n.).
trade, τέχνη.
transact, πράττω.
treason, προδοσία.
treaty, see truce.
tree, δένδρον.
trench, τάφος (f.); make (a
trench), ἐλαύνω.
tribute, φόρος.
trireme, τριήρης, οὖς (f.).
trophy, τροπαῖον.
trouble, πόνος; give trouble,
παρέχω πράγματα.
truce, σπονδαί, ὦν.
true, ἀληθής.
truth, ἀλήθεια.
truth, speak, ἀληθεύω.
try, πειράω, or use pres.
turn, τρέπω, στρέφω; intr., τρέπο-
μαι.
twice, δῖς.
two-thirds, δύο μέρη.
tyrant, is a tyrant, use ἀδικέω.

U.

understand, συνίημι (g.).
undertake, αἰρομαι.
undone, be, ἀπόλωλα.
unexpected, παρὰ δόξαν.
unfavourable, χαλεπός.
unfitness, ἀχρηστία.
unfortunate, δυστυχής.

unjust, *ἀδίκος*.
 unless, *εἰ μὴ*.
 unobserved, use *λανθάνω* (p. 109, 7).
 unreasonable, *ἀτοπος*.
 until, *μέχρι* (g.); § 34, 4.
 untried, *ἀπείρατος*.
 unworthy, *ἀνάξιος*.
 unwritten, *ἀγραφος*.
 up, *ἀνά* (a.).
 upon, *ἐπί* (d.).
 upon, down, *κατά* (g.).
 use, *χράσμαι* (d.); used to, use
 impf.; make good use of, see
make.
 useful, *χρήσιμος* [for, *εἰς* (a.)].
 useless, utterly, *οὐδὲν ὠφέλιμος*.

V.

valuable, *πολλοῦ ἄξιος*, *τίμιος*.
 value, *ποιέσμαι*.
 vanish, *ἀφανίζομαι*.
 vast, *μέγας*.
 venture = dare.
 verge, use *σχεδόν τι* (nearly).
 very, *πάνυ*, *αὐτός*, or superl.
 victims of aggression and wrong,
*τοὺς πλεονεκτουμένους καὶ ἀδικου-
 μένους*.
 victor, pf. part. of *νικάω*.
 victorious, be, *νικάω*.
 victory, *νίκη*.
 village, *κώμη*.
 violate, *παρεβαίνω*.
 violation, in v. of, *παρά* (a.).
 violence, *τὰ βίαια*.
 violent, *μέγας*; v. hands, see *lay*.
 virtually, *ὡς ὄντι*.
 virtue, *ἀρετή*.
 visible, *φανερός*.
 vision, in a, *κατ' ὄψιν*.

voice, *φωνή*.
 vow, *ἐνχομαι*.
 voyage, *πλοῦς*, *πλοῦ*.

W.

waggon, *ἄμαξα*.
 wait, *μένω*.
 waken, *ἐγείρω*.
 wall, *τείχος*, *οἶκος*.
 want, *δέσμαι* (g.), *βούλομαι*.
 war, *πόλεμος*; make war (against)
πολεμέω (d.).
 warn of, *διδάσκω*.
 waste, *διατριβή*.
 watch, be on watch for, *τηρέω*;
 watch over, § 26, 2.
 water, *ὕδωρ*, *αἶμα* (n.).
 way (manner), *τρόπος*; in this w.,
τοῦτον τὸν τρόπον.
 weak, *ἀσθενής*.
 wealth, *πλοῦτος*.
 wealthy, *πλούσιος*.
 wear the crown, *ἄρχω*.
 wear out, *ἀποτρίβω*.
 weary, pf. part. of *κάμνω* (be
 weary).
 weep, *δακρίω*.
 weigh anchor, *αἶρω*.
 welcome, *δέχομαι*, (adj.) *ἡδύς*.
 well, *εὖ*; be well, *εὖ ἔχω*.
 west, *ἐσπέρα*.
 what, interr., *τίς*; rel. *ὅς*; what
 is expedient, *τὸ συμφέρον*.
 whatever, *ὅς ἂν*.
 what (kind), *ποῖος*.
 when, § 34, 3.
 whence, *ὅθεν*, *πόθεν*.
 whenever, *ὅταν* (§ 28, 3).
 where, *ποῦ*, *ποῖ*.
 where . . from = whence.

wherefore, *διὰ τί*.
 wherever, *ὅπου ἂν, ὅπου ἂν*.
 whether, § 37, 5.
 whether . . or, *πότερον . . ἢ, εἴτε . . εἴτε* (§ 37, 5).
 which of two, *πότερος*.
 while, *ἕως*.
 who, *ὅς* (this), *ὃς, ὅ* (rel.), *τίς* (inter.).
 whoever, *ὅστις, ὅς, ἄν*.
 whole, *ὅλος, πᾶς*.
 wicked, *πονηρός*.
 wife, *γυνή, αἰώς*.
 wild beast, *θηρίον*.
 willing, be, *βούλομαι, ἐκὼν εἶναι*.
 willingly, *ἐκὼν*, p. 105, 9.
 win, see *day*.
 wine, *οἶνος*.
 wing, *πτερόν*.
 winter, *χειμῶν, ὥνος* (m.).
 wisdom, *σοφία*.
 wise, *σοφός*.
 wish, *βούλομαι* ; I wish that, § 36.
 with, p. 39, 6 ; *σύν* (d.), *μετά* (g.) ;
 with respect (regard to), *ἐς* (a.),
 πρός (a.) ; with that, say *then*.
 withdraw, *ἀπέρχομαι*.
 without, *ἀνεν* (g.).
 witness, *μάρτυς, υῖος*.
 wolf, *λύκος*.
 wonder, *θαῦμα, αἶσχος* ; (vb.), *θαυμάζω*.
 wonderful, *θαυμαστός, δεινός*.
 word, *λόγος*.

work, *ἔργον, πόνος*.
 world, in the world, *ὅτι* (before
 superl.) § 23, 8 ; where in the
 world, *πῶν γῆς*.
 worthy, *ἄξιος* ; w. to be, *ἄξιός +*
 inf. act. ; w. of all praise, *ἐπαιν-*
 ετός.
 worthy, hold, *ἀξιόω*.
 would, *βούλομαι* ; § 28, 2.
 wretched, *ἀθλιός*.
 write, *γράφω*.
 wrong, *ἀδικέω* (vb.), *τὰ ἄδικα* (sb.) ;
 be not far wrong, *μᾶλα ὀρθῶς*
 δοκεῖ (d.).

X.

Xerxes, *Ξέρξης*.

Y.

yawn, use *ἀνοίγνυμι* (§ 26, 2).
 year, *ἔτος, οὗς, ἐνιαυτός* ; many y.,
 πολλὰ ἔτη [§ 24, 2, (3)].
 yearly, *κατ' ἐνιαυτόν*.
 yes, § 13, 8.
 yet, *ἔτι*.
 yield, *ἐνδίδωμι*.
 you, *σύ, ὑμεῖς*.
 your, *σός, ὑμέτερος*.
 yourself, *αὐτός, σταντόν*.

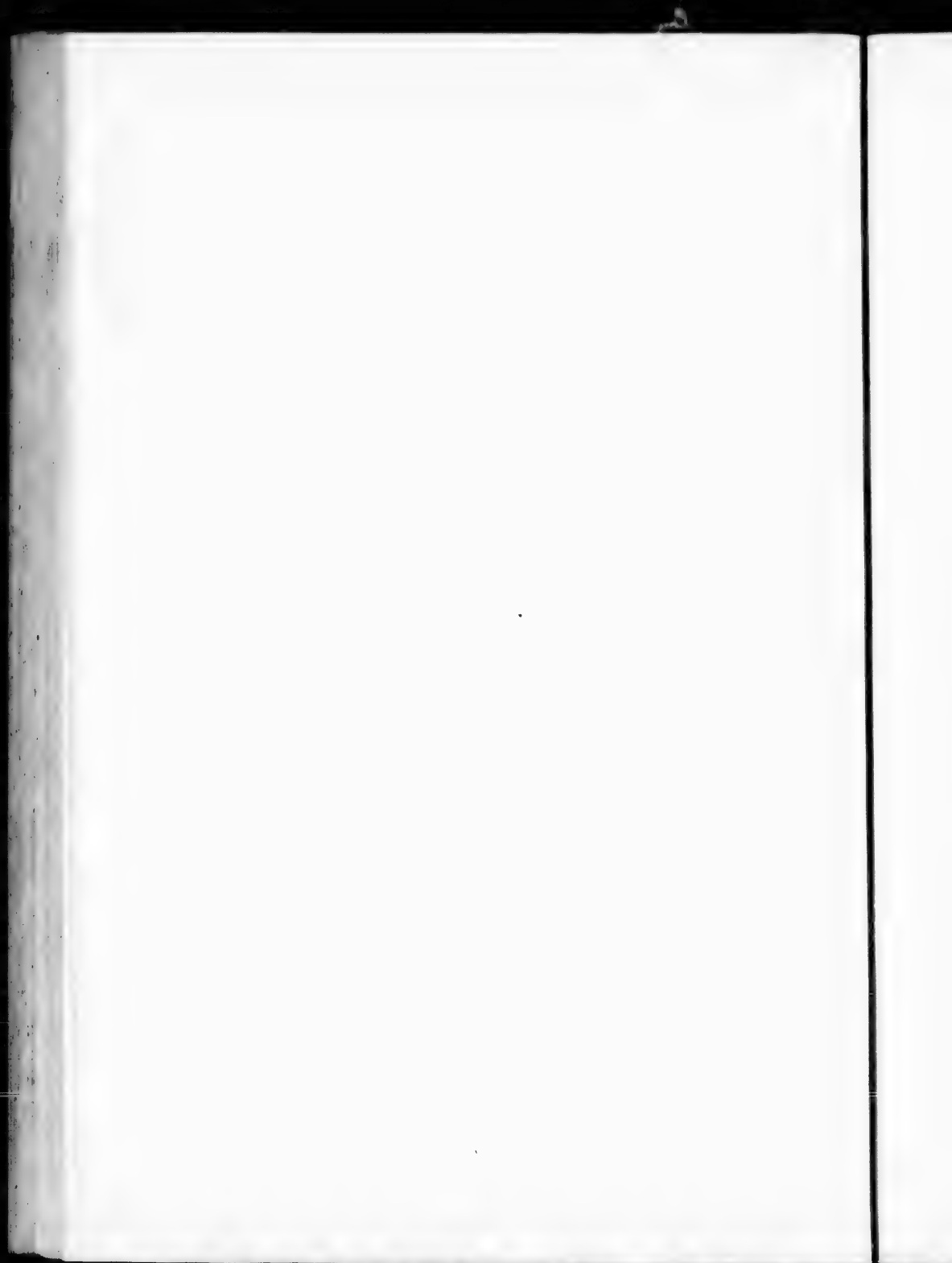
Z.

zealous, *πρόθυμος*.
 Zeus, *Ζεύς, Διός*.

u.
v.
w.
x.
y.
z.

PART II.

*EXERCISES BASED ON XENOPHON,
ANABASIS, B. I., CH. I.-VIII.*



PART II.

EXERCISES BASED ON XENOPHON, ANABASIS, BOOK I., CH. I.-VIII.

EXERCISE 1.

(Based on *Xen., Anab.*, B. I., ch. i., §§ 1-6.)

(The numerals refer to the sections and paragraphs of Part I.)

Darius, accordingly, made Cyrus a satrap and gave him a principality (*ἀρχή*) to govern. And not long (*πολύ*) after that, Darius died, and Artaxerxes, the elder brother of Cyrus, became king. But it happened that Cyrus was unfriendly to Artaxerxes and began to plot against him (*impt.*), with the intention of revolting¹ and making himself king in his stead. Now the Peloponnesians and most of the other Greeks in the cities of his principality were friendly to Cyrus. He collected of these, therefore, as many as he could and made them hoplites, taking great pains to render them competent to go to war with the Great King. But these proceedings,² though Cyrus attempted to conceal them (*impt.*), were all reported to the king, who arrested Cyrus with the intention of putting him to death. And this he would have done,³ if their mother, who had more affection for Cyrus than for the elder brother, had not begged his life from the king.

¹§41, 3. ²Say *things*. ³§30, 2, (3).

EXERCISE 2.

(Based on *Xen., Anab.*, B. I., ch. i., §§ 1-11.)

But Cyrus wished to collect a large army in order to make war upon his brother. And to do this,¹ he proceeded (use

ποιέω) as follows:² He first made war upon Tissaphernes, who happened to be³ in Miletus, and laid siege to that town. This he did in order that he might be able to maintain soldiers without the knowledge of the king.³ On the other hand he lent aid⁴ to the Greeks, and all the Greek cities in the Chersonese were friendly to him and sent him money and soldiers. He also made certain Greek generals his friends. Among these were the Spartan Clearchus and Proxenus of Boeotia, to whom Cyrus sent gold and ordered them to collect troops for him. When they had done so, they joined him with their armies under colour⁵ of making war upon Tissaphernes, on the ground that Tissaphernes was troubling the king. In this way the king thought that his brother was collecting an army to lend him assistance against the plots of Tissaphernes.

¹§38, 2, note. ²§11, 2. ³§41, 7. ⁴§49, 3. ⁵§49, 2; §41, 3.

EXERCISE 3.

(Based on *Xen., Anab.*, B. I., ch. ii., 1-6.)

And so these generals joined Cyrus at Sardis. But Cyrus did not go against Tissaphernes as he had promised. He said that he was going to march against the Pisidians, and going to expel them from the country in which they then dwelt. So they all set out to march up with him through the country towards the land of the Pisidians. In all this, however, Cyrus did not escape the notice of¹ Tissaphernes, who had² for many months been observing his proceedings.³ He therefore repaired with all haste to the king and told him that he thought that Cyrus had taken the field against him and not against the Pisidians. "If he were going against Pisidia," he said, "he would not have so large a force (στόλος) as he has." When the king heard this, he believed Tissaphernes and proceeded to make preparations³ to resist (πρός) Cyrus.

¹§41, 7. ²§24, 5, (3). ³§49, 3.

EXERCISE 4.

(Based on *Xen., Anab.*, B. I., ch. ii., 7-12.)

From this city Cyrus marched with the army through the country to Celaenae. It was here that Apollo is said to have vanquished Marsyas and flayed him. It was here also that Xerxes is said to have built a citadel. For he had been defeated in a great battle by the Greeks and was retreating with his army through that country. Here, then, Cyrus remained a whole month. The soldiers were asking him every day¹ for their pay.² But he could not give them it, because he had no money. Cyrus was a good deal (*use πολὺ*) annoyed because of his inability³ to pay up their arrears (*use ὀφείλω*). If he had had the money, he would have given it to them gladly (*ἡδέως*).

¹§11, 9. ²§17, 5. ³49, 3.

EXERCISE 5.

(Based on *Xen., Anab.*, B. I., ch. ii., 13-20.)

Here Epyaxa begged of Cyrus to hold a review of his army. He accordingly held a review both of the Greeks and of the Barbarians, ordering each of the generals to draw up his own men as the custom of his country was. This they did and the queen wondered at the splendour of the army, as she rode past the phalanx in her war-chariot. After she had ridden past them, the Greeks advanced with a loud shout upon the tents of the Barbarians who, when they saw them advancing, abandoned their tents and fled. For a great dread of the Greeks fell upon them (*use γίγνομαι*). They thought that the Greeks would kill¹ them and plunder their tents. Therefore they fled and the queen with them. And Cyrus was greatly delighted when he saw the fear of the Greeks that the Barbarians had.² But the Greeks retired with laughter to their tents.

¹§39, 2. ²Say *what fear*; §37.

EXERCISE 6.

(Based on *Xen., Anab.*, B. I., ch. ii., 21-27.)

Here Cyrus saw that he must¹ ascend the mountains in order to enter Cilicia. But when he learned that Syennesis was guarding the pass and the heights, he remained a whole day² on the plain. Then he crossed the mountains and advanced to the city of Tarsi. This large and prosperous city he learned had been plundered by his general Menon, for the following reason:³ Two companies of Menon's soldiers, in crossing the hills into Cilicia, had been cut off by the Cilicians—whether because they had been plundering or whether because they had straggled from the main body, he could not ascertain. In anger⁴ at the loss of his comrades, therefore, Menon, when he reached Tarsi, gave that city to his soldiers to plunder; and the inhabitants abandoned their city.

¹§42, 2. ²§22, 5. ³Say *things*; §11, 2, note. ⁴§49, 3.

EXERCISE 7.

(Based on *Xen., Anab.*, B. I., ch. ii.)

And so Cyrus, setting out from Sardis, had reached the plains of Cilicia and the city of Tarsi. He had crossed high mountains and broad rivers and had not lost any of his soldiers, whether cavalry or hoplites, except the two companies which had perished with Menon. Both the king and queen of Cilicia were his friends and had given him gifts and money. His galleys had all sailed round to Tarsi before he had arrived and there was nothing to prevent him from going forward with all speed. He believed that he was now superior to the Great King and that he would easily be able to vanquish all his armies whenever¹ he could fall in with them.

¹§28, 5.

EXERCISE 8.

(Based on Xen., *Anab.*, B. I., ch. iii., 1-7.)

Here Clearchus, one of the Greek generals, did a thing at which all must wonder when they hear it.¹ His soldiers refused to follow him. They knew that they were marching against the king. They even stoned him when he tried to compel them to follow. He then convened a meeting of the soldiers and addressed them. He said² that he was the friend of Cyrus but that he was more friendly to them than to him. He did not wish (he said) to betray them; that, if they would not follow him, he would follow them³ in order that he might be wherever they were.⁴ To this effect he spoke and the army, when they heard it, commended what he had said.

¹ §40, 1. ² §43, 3. ³ §45, 3. ⁴ §28, 3.

EXERCISE 9.

(Based on Xen., *Anab.*, B. I., ch. iii., 8-14.)

But Clearchus did not wish the Greeks to withdraw from Cyrus. He wished to show them what the difficulty of withdrawing was.¹ After some time, therefore, he called his soldiers together² and told them that he was afraid that Cyrus would attack them.³ "We have wronged Cyrus," he said, "and Cyrus knows that he has been wronged by us. We must⁴ therefore take counsel what we are going to do about the matter. I am afraid that he will anticipate⁵ us in making the first attack.⁶ We can all see what⁷ power he has and how (ὥς) hostile he is to those whose enemy he becomes." Thus he spoke, pretending to be afraid. And the army considered what was best to do.

¹ §37, 3. ² §41, 2. ³ §29, 6. ⁴ §42, 2. ⁵ §41, 7. ⁶ §48, 5. ⁷ §37, 3.

EXERCISE 10.

(Based on *Xen., Anab.*, B. I., ch. iii., 15-21.)

After that, another of the Greeks also spoke. He said that it was simplicity itself to ask guides or ships from Cyrus. That it was impossible to escape without the knowledge of Cyrus,¹ and therefore that it was much better for them to select suitable persons and send them to Cyrus in order that they might ask him for what purpose² he wished to employ the army. This, therefore, they did. They selected the persons they thought suitable and sent them to Cyrus to ask the question² which they had been ordered to ask. When Cyrus had answered and had promised them an increase of (say *greater*) pay, the troops announced that they were willing to obey him as before, and that they would follow him even to the River Euphrates and the city of the Great King.

¹§41, 7. ²Omit noun; §37, 3.

EXERCISE 11.

(Based on *Xen., Anab.*, B. I., ch. iii.)

Clearchus, therefore, had accomplished his object¹ and had persuaded the Greeks once more (*αὖθις*) to follow Cyrus. This, too, he had effected without² betraying the interests of his army or deceiving Cyrus. The Greeks had not hesitated to ask Cyrus for additional pay and this he had promised them in order that they might be willing to remain with him. No one can say whether they knew that they were marching against the Great King or not.³ This Cyrus had not told them. He was afraid that, if he told them, they might even now order their generals to lead them back to Greece. But there was nothing now to prevent⁴ him from resuming his advance.⁵

¹Say *had done what he wished to do*. ²Use negative; §40, 2: §41, 1. ³§37, 5. ⁴§39, 3, 4. ⁵Say *go forward again*; §49, 3.

EXERCISE 12.

(Based on Xen., *Anab.*, B. I., ch. iv., 1-6.)

From this point the whole army advanced to what was called "The Gates." Here, there is a narrow defile leading into Syria between the mountains and the sea. On this defile are two walls running down to the sea, and in each wall there is a gate, from which the place is called "The Gates." Cyrus would never have been able¹ to pass "The Gates," if Abrocomas, the Persian general, had not retreated from them with his whole² army. It was said that he had with him three hundred thousand men. At "The Gates" Cyrus found many merchantmen lying at anchor, and here also sixty ships of war of his own joined him. If Abrocomas had not withdrawn, Cyrus intended³ to land troops beside the walls and so to dislodge the enemy. This, however, he was not compelled to do.⁴

¹ §30, 2, (3). ² §6, 1, (2). ³ Say *had it in mind*. ⁴ §42, 2.

EXERCISE 13.

(Based on Xen., *Anab.*, B. I., ch. iv., 7-11.)

It was here that Cyrus was deserted by two of the Greek generals. They were jealous, apparently,¹ of Clearchus. If Cyrus had gone in pursuit, they would have been easily taken. But he said² that by reason of the bravery they had previously shown in his behalf, he would not injure them or despoil them of their property. He would only employ men (he said) while they were willing to remain with him; that whenever they wished to depart he would gladly allow them to go. Thus he spoke, in order that the Greeks might be more zealous on the march. Nor indeed did he pursue these deserters, though it was said³ by some that he had done so. But he continued his march until⁴ he came to the sources of the river Dardas.

¹ Use *doxio*, §39, 8. ² §43. ³ §39, 8. ⁴ §34, 4.

EXERCISE 14.

(Based on *Xen., Anab.*, B. I., ch. iv., 12-19.)

Then it was that Cyrus ordered the generals to announce to the army that they were marching against the Great King. This the generals did ; but the soldiers were indignant because they thought that the generals had long known¹ this fact, but had concealed it from them. Cyrus, however, by promising² to give them five minas each when they reached Babylon, once more (*αἰθίς*) persuaded them to follow him. The soldiers of Menon were the first to cross the river, doing this in order that Cyrus might think them the bravest and most faithful of all the army. After that, all the rest crossed on foot. This, indeed, — that all were able to cross safely on foot — seemed to many a most miraculous event. They thought that it showed (*δηλόν*) clearly that Cyrus was about to be king instead of his brother.

¹§24, 5, (3). ²§40, 2.

EXERCISE 15.

(Based on *Xen., Anab.*, B. I., ch. iv.)

And so the army had at last (*τέλος*) reached the Euphrates and every soldier in it knew now that he was marching against the Great King. If Cyrus had told them this sooner, they would perhaps (*ἴσως*) have refused to follow him. As it was (*ὅτι δὴ*), by the promises he had made¹ and the gifts he had given them, he had rendered them loyal and zealous. They had during their march crossed many rivers, some of them by boat, some of them on foot. They had traversed much country, some of it desolate (*ἐρημος*), some of it full of large and prosperous villages. To these last, apparently,² they did no harm, and Xenophon does not tell us that they burned any one of them. He says, however, that they cut down the trees in the park of the Governor of Syria and burned his palace.

This they did, perhaps, because he had run away and did not wish to be friendly to Cyrus and his army.

¹§49, 3. ²Use δοκίω, §39, 8.

EXERCISE 16.

(Based on Xen., *Anab.*, B. I., ch. v., 1-7.)

Here many of the mounted troops of Cyrus engaged in hunting the wild beasts and wild birds in which this country abounds. They soon, however, abandoned the chase of the ostrich, although¹ these birds were very numerous. The ostrich can run more swiftly than the horse² and can easily escape from it. They use both their wings and their feet in running, so that, on account of their speed, it is impossible to overtake them. The wild ass is also swifter than the horse. But horsemen hunt them by relays and, in this way, men capture them. This country, though there are so many wild beasts in it, is for the most part destitute of grass and trees. Besides, it was often impossible also for the army to find water. Many of the horses and beasts of burden consequently perished.

¹§35, 6. ²§23, 1.

EXERCISE 17.

(Based on Xen., *Anab.*, B. I., ch. v., 8-17.)

But Cyrus was anxious (*use βούλομαι*) not to waste time. He knew¹ that the more rapidly² he advanced, the more unprepared the king would be. At last the army came to a large city; but it was on the other bank of the river, and if they wished to procure supplies from there, they said that they must cross the river.³ This they accomplished in the following⁴ manner. They made rafts for themselves from skins, filling the skins with hay and drawing them tight, so that the water could not touch the hay. In this way they procured food and wine from the city. Now the soldiers of Menon were angry with Clearchus and attacked him with stones as he passed

through their camp. But Clearchus escaped to his own camp and, ordering the horse there to follow him, he marched against Menon. These two would perhaps have engaged in battle, if Cyrus had not ridden in between them and begged them to desist from attacking one another.

¹§48, 9. ²§48, 6. ³§41, 2. ⁴§11, 2.

EXERCISE 18.

(Based on *Xen., Anab.*, B. I., ch. v.)

Now the empire of the Great King, by reason of the extent of its population, was very powerful; but by reason of the separation of the inhabitants from each other, it was extremely¹ weak. If any one wished to go to war with the king, he could annihilate (use διακόπτω) the royal forces before² the several³ parts of the army could be collected together. This Cyrus knew and therefore he urged on the march by every means in his power, not pausing in his advance unless to procure provisions or water. Some of the stages, therefore, which the army marched, were of very great length,⁴ and the fatigue of the hoplites was extreme. On one occasion, as the waggons of the Greeks seemed to be advancing rather slowly⁵ by reason of the difficult nature of the ground, Cyrus ordered his Persians to leap down and raise the waggons out of the mud. This they did, and in many other ways they showed that their discipline was of the most perfect description.⁵

¹§23, 7. ²§34, 6. ³Use ἑκαστος. ⁴§23, 4. ⁵Say very good.

EXERCISE 19.

(Based on *Xen., Anab.*, B. I., ch. vi., 1-5.)

It was here that Cyrus put Orontas to death. It happened as follows¹: Orontas had already plotted more than once against Cyrus. He had even made war upon him. But after that, he had been reconciled to Cyrus and seemed to have

become his friend. At this point,² however, Orontas addressed Cýrus as follows: "If, Cyrus, you will give me a thousand horsemen, I will push on and prevent the king's cavalry from laying waste the land, as they are doing now, with fire." This Cyrus requested him to do, thinking that it would be of advantage to the army. But meantime Orontas wrote a letter to the Great King, saying³ that, if he could, he would bring these horsemen over to him. This letter was given to Cyrus who, when he had read it,⁴ ordered Orontas to be arrested⁵ and brought into his tent.

¹§11, 2. ²Say *there*. ³§45. ⁴§40, 1. ⁵§41, 2.

EXERCISE 20.

(Based on *Xen., Anab.*, B. I., ch. vi., 7-11.)

Cyrus thereupon summoned a number of friends to his tent, and explained to them why he had summoned them.¹ He said² that he had never wronged Orontas; but that he had found him plotting against him now for the third time. He knew (he said) that if he allowed (*ἔδωκεν*) him to escape again, he would make war upon him again. Thereupon he asked Clearchus to state his opinion with regard to the matter. Clearchus did so, answering³ that he thought the man should be put out of the way, in order that he might plot against people no more. In this opinion all the rest acquiesced, and Orontas was led into the tent of Artapates, after which he was never seen again, dead or alive. No one knew the manner of his death.⁴

¹§37, 3. ²§43. ³Use main verb for English partic. when employed in this way to append a statement. ⁴Use vb.

EXERCISE 21.

(Based on *Xen., Anab.*, B. I., ch. vi.)

On this occasion he spoke as follows: "If I had injured you, you would have done well now in seeking to injure¹ me.

But you acknowledge that you have never received injury from me. I do not know therefore why you are now seeking once more to injure me. I see that I must² be hereafter on my guard against you, and I will take such precautions that you will no longer be able to do me any harm. Nothing shall now prevent³ me from putting you out of the way, so that you may never plot against anyone again. For it is evident that, while⁴ you are alive, nothing will ever prevent you from making war upon me. Do not think⁵ that you shall now escape until⁶ you have paid me the penalty."

¹§24, 2; 40, 2. ²§42, 2. ³§39, 3, 4. ⁴§34, 4. ⁵§25, 1, (3). ⁶§34, 6, (2).

EXERCISE 22.

(Based on *Xen., Anab.*, B. I., ch. vii., 1-10.)

Not long after this, Cyrus held a review in the plain of all his troops, and endeavoured¹ particularly to encourage the Greeks for the battle with his brother, which he saw was now approaching. He said² that he knew the Greeks to be braver than the Barbarians.³ That this was why he had led them against the king and, if they only showed themselves as brave as he knew they were, that he would make them the envy⁴ of all in the land. Thereupon, it is said⁵ that one of the Greeks, more zealous (*πρόθυμος*) than the rest, replied: "You make many promises⁶ now, Cyrus; but will you remember them, if you win the day?" And Cyrus answered that, if he won,⁷ he would be both able and willing to remember; that his friends should be satraps of his kingdom, and that to each of the Greeks should be given a crown of gold.

¹§24, 5, (2). ²§43. ³§23, 1. ⁴Use vb. ⁵§39, 8. ⁶§49, 3. ⁷§45

EXERCISE 23.

(Based on *Xen., Anab.*, B. I., ch. vii.)

No sooner¹ had the king heard that Cyrus was on the march against him than he dug a large trench along the river Euphrates, twenty feet in breadth and thirty fathoms deep. It ran up the country for forty miles, as far as what was called the Wall of Media. This trench the king intended as a means of defence against Cyrus; and, when Cyrus arrived at the trench, he expected that the king would immediately engage him in battle.² But the king did nothing but retreat; and so Cyrus and his army passed within the trench, all now being persuaded that they would seize Babylon without fighting. They accordingly pursued their march towards the city from this point somewhat carelessly.⁴ No one can say whether the king did not engage Cyrus at the trench. If he had done so, he could have easily prevented his advance.⁶

¹§34, 3. ²Say *fight with him*. ³Use negative; §40, 2. ⁴§23, 4. ⁵§37, 6. ⁶§39, 3.

EXERCISE 24.

(Based on *Xen., Anab.*, B. I., ch. viii., 1-16.)

And so the two armies were facing each other at last. But before the Greeks advanced, Cyrus rode up to Clearchus and told him to attack the enemy's centre; that the king was posted there, and if they could conquer it, their task was already accomplished. Now Clearchus was in command of the right wing of the Greek forces, and was posted upon the river Euphrates. And he was afraid, if he did what Cyrus had ordered, that the king's army would surround the Greeks on both sides. For the king's army was so large that the centre extended beyond the left of the army of Cyrus. Meantime, therefore, Clearchus remained where he was, and Cyrus rode off along the line. Now, as Cyrus rode past, Xenophon tells

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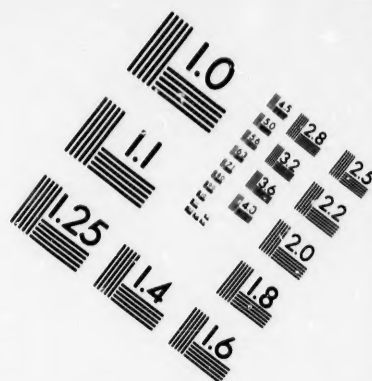
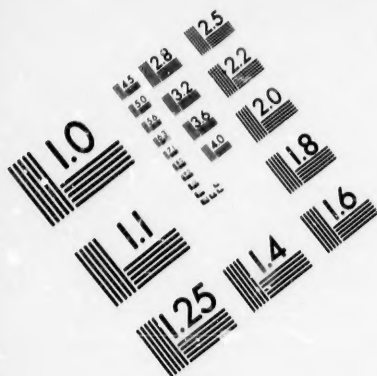
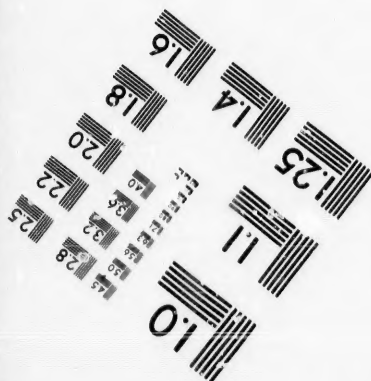
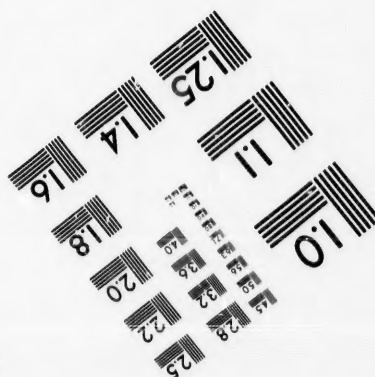
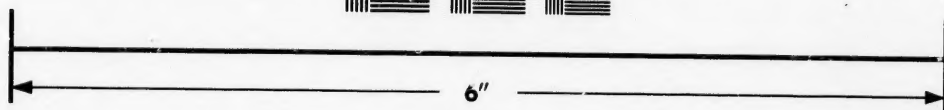
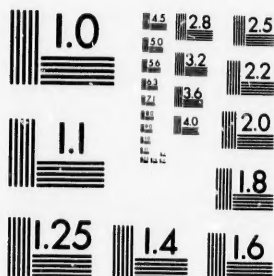


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us that he rode up and asked Cyrus if he had any commands. And he answered: "Tell the Greeks that the auspices are favourable."

EXERCISE 25.

(Based on *Xen., Anab.*, B. I., ch. viii., 17-29.)

Meantime the Persian host was advancing and, when the two armies were not far (πολύ) from each other, the Greeks also began to advance. But before they could reach the Barbarian line, it turned and fled, and the Greeks went in pursuit. Meantime, the Persian right advanced upon the left wing of Cyrus, as if to surround it. And Cyrus, immediately falling upon the six thousand troops who were stationed in front of the Great King, put them to flight, cutting down their commander with his own hand. But in the rout that ensued, Cyrus was separated from his followers, who had started in pursuit of the enemy. So Cyrus was killed by the king's troops, after having been severely wounded under the eye by a javelin. Such then was the death of Cyrus.

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